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Michael Faraday's Home-Laboratory

Here, in Hampton Court, near London, this celebrated English chemist, physicist, and Rosicrucian (1791-1867) conducted much of his research. Faraday, noted for his discoveries in the field of electromagnetics, was a member of the Royal Society of London.

Greetings!



WHAT IS PSYCHIC DEVELOPMENT?

Dear Fratres and Sorores:

The conception that man is dual is as old as man's first analysis of his being. He has obvious functions that are so unlike in their phenomena that it is difficult to conceive of their being other than separate processes. The *reason* and the various mental processes are quite easily differentiated from the physical organism and its activities. In fact, the ancient Greeks considered reason the highest attribute of man's nature and a distinctly divine quality implanted in the body. The soul and reason were more generally considered to be synonymous and one of the basic attributes of his dual nature.

The Greeks, too, related love in its most elevated sense to the soul. Soul was a rational and loving entity. This love was construed as compassion and was considered to be of the highest moral sense of which man is capable. The soul as an entity or a substance was thought to be ethereal, amorphous, and invisible. It had no material qualities as does the body. These other qualities, though distinguished from the physical organism, seemed to enter and leave the body with the breath. Consequently, the Greeks identified soul with *air*, breath, or *pneuma*. The soul, then, was of this airlike quality which soared to other regions. Long before the Greeks, the notion of wings had been associated with the soul and symbolized by a bird or by winged insects.

Eventually, the soul became personified with the mythical character, *Psyche*. According to Greek mythology, Psyche's husband was Cupid. When she discovered who he truly was, he departed; this was accomplished through the treachery of Venus. Psyche searched and found him after suffering persecution by the jealous Venus. She was then portrayed as a beautiful girl with wings—the soul in flight.

Psyche became the root out of which grew such words and terms as *psychic*, *psychology*, *psychosomatic*, and numerous others depicting the inner nature of man in contrast to the physical. In most religions, the soul, the

psyche, has been postulated as a kind of divine substance implanted in man. It is thought to carry with it certain attributes as consciousness, conscience, the moral sense, and other immaterial powers and functions.

There were and are various schools of thought concerning the inherent quality of soul. According to some theologies, the soul is immured by sins which man has inherited and from which it must be liberated before it can have a full expression. This liberation is to be accomplished by certain acts of salvation. Consequently, the individual aspires to that spiritual attainment, that freedom of the soul, which can be attained by conforming to prescribed religious rites. This activity is a kind of *spiritual development* or, in terms of the Greek name for the soul, a *psychic* development.

It is also a philosophical and metaphysical conception that the soul, as an infusion of the body, is accompanied by an efficacy and an intelligence that is a sort of supernatural or cosmic mind power. This doctrine expounds that this intelligence transcends the rational mind, or the mortal intellect. It directs the involuntary functions of the body such as the respiration, circulation of the blood, and other organic processes over which the will has no direction. However, this super-mind is accessible to the objective consciousness. Man can be attuned with a source to accomplish phenomena which his normal mental processes cannot achieve.

Since this super-mind, or intelligence, of the soul with its energy is infinite in its cosmic relationship, it is held that it can and does produce phenomena beyond the capability of the brain and the body. It is not limited by time or space. It has its own state of consciousness, both perception and conception; that is, it can realize what the physical senses cannot perceive. Likewise, it can generate ideas which are far more illuminating than those produced by the reason. This mind and its forces, it is further contended, exist like a reservoir within the human or-

ganism to be utilized to extend man's mastery over himself and his environment.

Since this intelligence and its powers are of the soul, it naturally follows that they would be referred to as *psychic forces* by adherents of mysticism and metaphysics. It became common in these systems to expound ways and means of "developing the psychic powers of man." This development, or method, has been defined in various ways by the different schools of metaphysics and esotericism. Actually, the term *develop* is a misnomer when associated with the notion of psychic powers, for if there is a transcendent soul force, a divine intelligence, functioning as a higher mind in man, it certainly does not lie within his province to *develop* it.

At least, the finite cannot logically exercise a control over the infinite. Consequently, the only development, according to this conception, would be volitional methods of mind whereby man can come to realize his latent powers, awakening and directing them but not adding to their omnipotence. Man develops only his state of awareness, his ability to realize and develop a channel within himself for the expression and function of his immanent psychic power.

With the development of organic psychology, the word *psychic* acquired a different meaning. It no longer had a relationship to any spiritual, supernatural, or separate embodiment in man. All forces in man, all phenomena attributed to him, were considered to be a unitary single quality of his whole organism and quite natural. The memory, the reason, the emotions, the so-called moral sense, conscience, consciousness—these were different functions arising out of the complex monad or single entity which man is declared to be. The human organism, according to modern psychology, can produce diverse forms of phenomena just as there can be different notes produced by a single, unified piano keyboard.

However, there is by this science a general classification of the human phenomena. Some

of its aspects are declared to be consciously motivated and some, as subliminal functions of the mind, unconsciously. In other words, some processes are believed to be more mysterious and more subtle since they are involved with the intricacies of the brain and nervous systems, or what is called *mind*. These, then, are the *psychic* functions of man as designated by science. But, we repeat, this refers to psychic as being completely purged from any divine or supernatural attributes.

Science readily admits that the psychic functions in man vary. The so-called sub-conscious motivations, instincts, and intuition which come to the fore of the conscious mind are more pronounced in some than in others. How and why this occurs in some individuals to a greater extent than in others is one of the enigmas of psychology and psychiatry and has become the incentive for further research.

From the psychological point of view there are certain psychic functions which science believes can be developed consciously. One of these, for example, is *creativity*. Different textbooks on psychology furnish diverse opinions on what creativity is and how it can be developed. Since memory, imagination, and visualization are included in the psychic powers of man by science, there are also techniques suggested for their development.

Such phenomena as extrasensory perception, telepathy, bilocation (projection of consciousness), empathy, and telekinesis are as yet mysterious to orthodox science. But now sincere efforts are being made to investigate such phenomena. However, the consensus in scientific circles is that they have no relationship to transcendent spiritual or cosmic qualities. They are but part of the natural process of the human organism. Nevertheless, in its experiments science attempts to ascertain whether practice will develop such latent powers in the individual.

Just as most psychologists will not admit of an infusion of an external intelligence,

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or cosmic mind, in man that might account for strange human phenomena; so many students of mysticism and metaphysics confuse natural organic processes with an external psychic force. Such students often relegate such common psychological and physiological phenomena to the psychic world. Afterimages, for example, complementary colors which one may see after turning the eyes away from a bright light into which he has been staring, are often attributed to other than a natural function. Internal noises in the ears are often thought of as psychic forces to be developed! Nervous disorders, twitches, and jerks of the muscles are associated with nonphysical and psychic powers.

There are deeper phases of the stream of consciousness within us that do produce realizations and experiences which may truly be called *psychic*—if we mean the result of higher aspects of our consciousness and the intelligence of the life stream itself. The direction and application of these can be *developed*, for they are *natural* to every human being; but they are more manifest in some persons than in others. However, mental aberrations, abnormal functioning of the brain and the nervous systems, can produce phenomena which is *psychic* only in the *psychiatric* sense of the word—not in the mystical or metaphysical meaning.

The moral impulse, the desire to experience a union with reality beyond our own physical being, is *both* a psychic impulse in the scientific or psychological sense and in the mystical sense. It is mystical to have the desire and the love to experience the feeling of oneness with the Cosmic, the whole of being. But the states of consciousness through which one passes to acquire that experience are the result of natural, mental, and emotional processes. For analogy, a musical composition is an ideal, but there first needs to be the physical instrument upon which it can be produced or expressed to transform that ideal into a reality. The psychic forces in man are one and part of all of the natural powers of man's being. We do not develop them. Rather, we develop the *way* to understand and apply those forces to our lives.

Fraternally,

RALPH M. LEWIS,
Imperator

Science Recognizes the Human Aura

For many decades, science has scoffed at an age-old postulation that an etheric field surrounds the human body. This field is referred to in certain metaphysical and mystical literature as the *human aura*. It is a field of sensitivity by which the individual can react to certain conditions which impinge upon his invisible vibratory nature. In effect, it is said to be like the magnetic field that surrounds the pole of a magnet, which may repel or attract that which enters it. Under certain conditions this aura has been perceived visibly, but in most cases it has been a *psychic* phenomenon only, that is, one becomes conscious of it other than through his physical receptor sense organs.

Science has brought forth the admission that man has a "body buffer zone," by which he is able to become aware of objects which intrude upon this zone even though he cannot perceive them with his usual senses. The following is a quotation from an article by Delos Smith, released by the United Press International:

An idea newly advanced for large-scale scientific testing is that every person emotionally maintains a personal space around his own body, "a body-buffer zone."

It is an idea anyone can test as regards himself. In his approaches does he always stop at the same distance from the person or the object approached? Will he approach a hat rack closer than a woman—or another man?

Drs. Mardi J. Horowitz and Donald F. Duff had the idea and put it to its first, preliminary tests, involving 285 men and women. That is not nearly enough to prove anything about people in general.

But each one turned out to have a "body-buffer zone." It could be compressed, since they consistently approached a hat rack closer than another person. Both men and women were standoffish in the same footage with persons of the opposite sex as with those of their own.

This is quite serious science. Important, too. It bears on efforts to really understand the human being as he ticks along inside the fortress which is his or her body.

Psychological science has established that all persons carry in their minds a

'body image' of themselves. The new idea is that this image is of more than the body and includes "a sensitized projection of the immediate area around the body."

Horowitz experimented with personnel and patients of the U. S. Naval Hospital in Oakland and female volunteer workers and female patients of the Langley Porter Neuropsychiatric Institute, San Francisco.

Is There A Law of Averages?

Most of us have heard that, in accordance with the law of averages, certain events will occur from time to time. That is, according to this so-called *law*, there cannot be anything but a certain type of conclusion to certain types of actions. In other words, if I jump too many times, the law of averages says that on one of these jumps I may injure myself in some way or, at least, make myself uncomfortable. *The law of averages* is a phrase that is frequently used either to excuse an individual's deficiencies or to cause him to have more optimism than is justified by the actual facts.

One of my favorite short stories is by the famous author, Somerset Maugham, entitled *The Facts of Life*. It is a type of story that seems to be contrary to all the principles that have usually been accepted as a basis of sound judgment and sound living. If you have not read it, the story deals with the adventures of a young man who took a trip abroad to Monte Carlo from England after he had been given sage advice from his father as to what his actions and behavior should be.

It was with some hesitation that his father had permitted him to go in the first place, after admonishing him not to gamble, not to lend money to a stranger, and not to have anything to do with members of the opposite sex to whom he might be introduced or with whom he might come in contact.

If you are familiar with the writings of Somerset Maugham, you probably can guess what actually happened. The adventurous young man gambled and won; loaned money and was paid back. He had an enjoyable evening with an attractive member of the opposite sex, whom he met quite by chance.

All the sage advice which his father had given him with the best of intentions was ignored. The young man acted contrary to the advice given. The story ends with the young man convinced that his father and

others of his father's generation were rather behind the times insofar as advice was concerned. But the father was concerned about what happened because he realized that the boy, by experiencing a little luck, did not have any problems even though he did not follow the advice.

The story is one which is good reading, but at the same time it sets forth a principle—that the law of averages is a law only within the mind of the individual. The young man who did not follow the father's advice benefited by doing the things he was advised not to do. According to probabilities, it would have been more in keeping with the so-called law of averages if he had lost gambling, if the money he loaned had not been returned, and if the friendly stranger with whom he spent the evening had stolen all the rest of the money that he had.

You can advise your family and friends to drive carefully; you can give other types of good advice, but regardless of it, the facts are that not everyone who drives carelessly and with abandon ends up in an accident. Neither does every teenager who goes out by himself become a delinquent. The facts are that in spite of the number of accidents that occur on our highways today, there are many, many cars that are driven many miles without accident, and not all their drivers are perfect.

The difficulty with giving advice of this nature is that it does rest upon probabilities; and if, for example, you drive a car without proper consideration and concern for other individuals, you will eventually end in trouble. The attitude of some is that since you will not always do so, why spoil the fun?

That is a point of view that must be acknowledged, particularly when the probabilities deal with facts which are not experienced in your own life. History repeats itself for the same reason at the tables of all the gambling casinos throughout the world. Regardless of the fact that most intelligent people know that gambling provides only a very small opportunity for getting something for nothing, they still play the games with the hope that they may be the exception.

The probabilities are that if you use caution, care, and sound judgment, you will be able to cope with the actualities of your environment better than if you live with complete abandon without planning your own

steps and with no concern for the rights of others. So, the law of averages is related also to the law of probabilities.

There really is no law concerning averages nor any law concerning probabilities. There are only certain forces at work in the universe, and they work regardless of what man may do or how he may interpret them. The cosmic laws, as we prefer to call them, were made effective to cause the universe to be created and to continue to function, and those laws will continue to work impersonally as long as the universe is an existing entity.

When you are in harmony with those laws, you are at peace. You are in harmony with yourself. When you conflict with them, you have to pay the penalty. Unfortunately, man is not born with an innate knowledge, or an innate intelligence, that tells him at all times when he is in harmony with and when he is in violation of these laws.

Only by studying the experience of others and learning by his own experience does he gain the ability to cope in some degree with the manifestation of the laws that cause the universe to be. One purpose of life is no doubt to familiarize us with these laws, one of which is to use our own judgment, knowledge, and experience to cope with the environment in which we live.

If you drive on an expressway at an excessive speed without consideration of others on the road and you do it every day, a time will come when inconvenience or even disaster will be the result. You cannot go contrary to existing circumstances indefinitely and not pay the penalty. This has been expressed as a manifestation of the law of cause and effect. Drive recklessly, and you will have problems as a result. Drive with judgment and caution, and the probability of problems and trouble will be minimized.

We need not be too concerned with technicalities of the mathematical law of probability, nor do we need to be too concerned about the hypothetical existence of the law of averages. What is more important is that we acknowledge that we are a part of a vast environment that is far greater than mere individual entities and that we must accommodate ourselves to it in order to live comfortably, effectively, and possibly with some degree of happiness. Therefore, we should devote a reasonable part of our existence to the study of our relationship to that environ-

ment and to learning the nature of ourselves and our environment.

The ancient sage said, "Man, know thyself," and we might add, "Man, know thyself and thy place in the environment where thou art destined to gain experience." It is in relating the self to this environment and gaining understanding of the relationship between the two that a balance is reached. Harmony and balance are laws of the Cosmic. When we are in harmony with ourselves and with our environment, we are at peace; and, being at peace, we are in a position best to serve the purposes of our Creator and maintain our own place in the complicated environment where we live.—A

Between Incarnations

A soror from Montana comments on the 1964 Convention Report as it appeared in the September issue of the *Rosicrucian Digest*: "I was interested in the subjects discussed in the Open Forum, especially those about helping others after transition, including earthbound souls. I wonder if articles on these subjects can be dealt with in the *Forum* sometime?"

We are happy to continue our discussion of this subject in the pages of the *Forum*. Deeply intriguing as is the subject of immortality and its ramifications, men and women find it difficult to fathom. Since it is a different state from the one we know now, it is not easily subject to analysis and measurement. It is difficult to say *how much*, *how long*, and *what kind of*; difficult to say *when* or *where*. What makes it difficult is that we attempt to measure the nonobjective state by objective standards.

But immortality is very much a part of human experience. It is unlikely that there is any LOSS or GAIN in the universal essence. What must be acknowledged is that the form this essence takes is ever-changing. It is also a part of human experience to witness the constant, kaleidoscopic turn of events as the dynamic forces of the universe bring its essence into ever-changing configurations. Thus we acknowledge immortality of essence, if not of form.

When we speak of soul personalities that have passed through transition, we are speaking of another *form* of self than that of which we are conscious in our daily existence. This form of *self* is not measurable in objective

terms. It exists in a timeless, spaceless medium. It has no faculties for speech, touch, hearing, smelling, or seeing. It simply exists as part of the Cosmic Soul, suspended, as it were, until incarnation brings back identity and the objective tools necessary for personality expression as we know it.

Can a soul personality, then, be helpful to others after transition? Yes, it can, but not of its own volition. It can be helpful in a passive way, for it has no means of directing its knowledge or help except through the medium of another soul personality presently incarnated. Such help can be given only if a person now living *attunes* to the personality that has passed through transition.

Such attunement establishes a bond between the so-called "living and the dead." Through this bond, then, communication can be established. The most frequently experienced phenomenon is for a living person to "hear" the voice of the departed. This "voice" may offer advice, may give directions, may be prophetic, or may offer consolation. The *presence* of such a voice lasts only so long as the attunement remains intact. Once attunement is broken, the "voice" disappears. Communication may also occur visually, or as a note of inspiration, or as an intuitive "hunch."

Such phenomena should not be confused with spiritualism in which the "dead" are said to carry on in the same manner as the living. In Rosicrucian study, the soul, the Cosmic Mind, and the elements of personality find their expression according to the law of the triangle by combining with their negative nature, the physical man. When not in combination, each of these elements remains as a *potential expression* of what we know as soul personality.

Let us consider another phase of communication with soul personalities who have passed through transition. As we have said, attunement with such personalities may result in a manifestation such as a vocal message; but there, again, we must discriminate. Previously, we established that the action of a nonliving personality is passive; that its *presence* must be invoked by another through a process of attunement. Even when such attunement is made, there is no assurance that any subsequent message is valid. Much depends on the attitude of the person seeking attunement.

If a person in the process of attunement is sincere, humble, and in need of answers or directions, a valid response may be expected from whatever personality is reached by the attunement exercise. If, however, the person seeking information is motivated by greed, pride, avarice, or other negative qualities, a response may well be invalid. It may be completely meaningless, or it may lead the petitioner into areas that would demonstrate the errors in his thinking.

We must consider too that attunement with a passive agent may bring automatic responses that have no bearing on our particular problem or request. Such general "tuning in" to a personality is like "tuning in" on a particular radio frequency. We simply pick up whatever is dominant at that time. "Tuning in" on a soul personality in this manner can bring a response of any part of that personality's character, experience, or knowledge. Thus, again, the simple *presence* of a voiced message is no guarantee that the message is specifically related to what we have in mind.

Rosicrucians as a whole are more concerned with attuning themselves with the Cosmic Mind rather than with just one phase of it, as, for example, with a single soul personality. In the Cosmic Mind, there is complete knowledge, complete love, total understanding. If we try to attune with only a single personality, we are severely limiting our opportunities to have our questions answered and our needs satisfied.

When we want help, whether it be from the whole reservoir or the Cosmic Mind or from one phase of it as found in a soul personality, we must be directive; know what we want; have specific questions—specific needs. Our *specific* requests will result in an attunement exercise that will elicit *specific* responses from those sources we are trying to contact.

When not incarnated, a soul personality is helpful in the finest way that help can ever be given—where there is a real need—where there are sincere requests. By the laws of the Cosmic itself, it is not possible in the cosmic realm to give help where it is neither needed nor earned.

When we speak of earthbound soul personalities, we are speaking figuratively. In the cosmic sense, again, there is no time or space; no spatial relationships. A soul per-

sonality, not incarnated, exists in no time-space medium. It has not "gone" from this world in the sense of traveling to one place or another. When soul and body separate, they simply become disjoined. Neither ceases to exist. Neither goes anywhere in space or time. They simply cease to manifest as a unity. We might compare this to turning off the switch on an electric current. When a light is turned off, the light bulb and the electricity are still immanent. The electricity does not fly off some place.

Thus when we speak of earthbound personalities, we are not speaking of one personality's being closer to earth than another, for in the cosmic sense no personality is any closer or farther away than any other. When we speak of earthbound personalities, we refer to the grosser elements of their natures to which they gave vent and expression during their incarnation. It is these elements which cause them to be immersed in similar gross conditions whenever manifesting or expressing in a physical form.—B

What Is the Fourth Dimension?

A frater, addressing our Forum, asks: "What is the Rosicrucian explanation of the *fourth dimension*?"

There are and have been various concepts advanced to explain the fourth dimension. These are metaphysical, philosophic, and scientific. Under these categories, various things have been termed the *fourth dimension*. The Rosicrucian conception embraces certain elements of each, but it is also quite unlike the others. The views presented, of course, are a hypothesis. As yet, no single concept can be considered as irrefutable, that is, as absolute proof that it is the fourth dimension.

The concept, or theory, most generally advanced today outside of the Rosicrucian teachings is the scientific theory. There are three ordinary dimensions for space: *length*, *breadth*, and *thickness*. Each of these dimensions is at right angles to both of the others. In physics, it is necessary at times to designate "not only where a particle is but when it is there." Thus *time* is made somewhat analogous to space; the theory is referred to as the "space-time continuum." Let us realize, for example, how space affects time, how it can determine the so-called flow of time, that is, whether time is past, present, or

future. This subject is intricately discussed under Einstein's Theory of Relativity.

Think of three celestial bodies such as stars. We shall designate them A, B, and C. They are not equidistant from each other. B is closer to A. Light originating on A takes ten light years to reach B, but it takes twenty light years to reach C. The light is an *event*, a happening. When it reaches B, to an observer there who perceives it, the event is of the *present*, of the now. To an observer on A (where the event originally occurred), it is of the *past*. To an observer on C (where the light has not yet reached), the event is still of the *future*. It is apparent, then, that the *point of reference*, the position in space, will determine the instant in time in regard to an event.

Likewise, according to Einstein's calculations and hypotheses, the speed of matter, such as a body moving through space, in reference to another body in space will determine its dimensions. Let us assume that an object, A, is moving in interstellar space at 1/50th the speed of light. Object B is moving at 1/10th the speed of light. To an observer on A, the dimensions of B, its size, would seem smaller than if B were traveling at the same speed as A, the object on which he stands. The theory is that the object appears to contract by its speed. Measurement, then, has reference to speed, or intervals in time. In this and numerous other and more technical ways, including intricate mathematical and qualitative equations, space and time are related to constitute a fourth dimension.

To present the Rosicrucian conception concisely, we can do no better than to quote from the *Rosicrucian Manual*:

"From the Rosicrucian viewpoint there is nothing mysterious about the fourth dimension. Two points should be remembered: It is a *dimension* and it is the fourth. The other three dimensions are length, breadth, and thickness. Each of these is expressible by numbers—whole, fractions, or decimals. Each of these three dimensions, when expressed in numbers, helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 4' x 3" x 2". At once we know that whatever the thing may be it is four feet long, three inches wide, and two inches thick. Regardless of how irregular in form

the thing may be, we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers.) Intelligently, as these three dimensions express a thing to our consciousness, there are essential elements still missing in the expression—one or more attributes or qualities lacking.

"What is the nature of the above thing that is 4' x 3" x 2"? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 4' x 3" x 2" / 12.0147 would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions, and knowing the specific gravity, one could figure the exact weight of the piece of wood to within a gram, if the first three dimensions were exact. On the other hand, these figures: 6' x 7' x 2" / 12006.042 would mean that the thing referred to was a misty light blue-gray cloud of a certain density or opaqueness, but unknown thickness, covering an area of six by seven feet and formed of cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. . . . By means of the fourth dimension and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another.

"The fourth dimension is nothing more nor less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space, into the worldly, material plane of manifestation, of all material things. Such projection is the first phase of manifestation. The coming together

of electrons into atoms, and from this into molecular formation, constitutes the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth, and thickness should follow dimensions of *objective proportion*, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations."

The *Rosicrucian Manual* published by the Rosicrucian Supply Bureau is a vital storehouse or encyclopedia of knowledge on many of these subjects. It has a glossary of terms which includes the fourth dimension. It is advisable that every Rosicrucian member who has not obtained a copy of it do so. Because of its importance, I shall take the liberty here to mention some of the subjects that are included in the *Manual*. It contains portraits of noted mystics and philosophers and those connected with the early history of the Order. It contains biographies of some of the early officers; special instructions for the student member; a section dealing with Rosicrucian symbolism; an outline of the contents of many of the degrees; a Rosicrucian dictionary; and many other helpful elements too numerous to mention here. If you do not have a copy of the *Rosicrucian Manual*, you should obtain one.—X

Cause Behind the Cause

A frater from Colorado poses three questions on the "law of causality" so probing in nature that the Forum is inclined to give space to the entire series of questions as an extended discussion of his lucid involvement in this subject.

The frater states first: "The original scope of this law, as applied to science, had to be limited on account of overwhelming experience. The law of causality means that one event (the effect) follows, in time, as a logical consequence upon another event (the cause). For instance, if a photographic plate is exposed to a certain amount of light, a certain number of silver-halogenide grains will be blackened. (continued overleaf)

"The number of blackened grains can be predicted, with a certain accuracy, from the amount of light and other conditions of the experiment. But no scientist is able to say which grains will be blackened and which will remain unblackened. The same is true with the effect of atomic radiation upon organic matter. The question whether this restricted predictability of the connection between cause (the radiation) and effect (change of matter) is fundamental or due to a lack of knowledge which could be overcome cannot be answered in any way from our scientific experience.

"What is the attitude of the Order with respect to this 'indeterminacy' in the field of 'objective science?' It *could* mean that the Cosmic reserves for itself in this way a particular possibility of influence. The law of causality would then be restored in full on a higher plane, to which objective science has no access."

It would be our considered opinion that the restricted predictability to which the frater refers is due to a lack of knowledge which could be overcome. For Rosicrucians, the problem of causes and their effects is related to a more basic universal characteristic—that of polarity. Polarity is a reason for the phenomenon of causality. According to Rosicrucian precepts, the Universal Principle is dual in nature; that is, it has a positive and negative phase inherent in its structure.

This dual polarity is responsible for the phenomenon of magnetism, that quality of things in the universe that draws one to another, or repels one from the other. It draws the elementary particles of matter into their particular configurations. It is sensed as "like" or "dislike." It sets the pattern for up's-and-down's, dividing of peoples, reverses in character, and so on.

The action of positive and negative polarity, which in fact is the action of the universe, can all be summed up in one basic sentence. There is in the substance of the universe a constant, eternal maneuvering for BALANCE. This maneuvering, we describe in one part as *cause* and *effect*. The search for BALANCE is always the cause behind any act of man or matter. It is a response to the universal forces maneuvering in and through man, his environment, his very being.

The Rosicrucians further consider the Cosmic as an integrated entity: As above so

below. No matter how many facets there are to cosmic expression, it must follow that the search for BALANCE—the action of polarity—runs through the entire thread of existence. In this frame of reference, even the Cosmic cannot escape its own nature. It is what it is, and it cannot alter the action of its inherent dual nature, nor its consequences. The LAW is the cosmic nature. Nothing is above it. All things are subject to it. Thus we can establish for a certainty that BALANCE will be achieved; in fact, *is being* achieved every moment in one way or another.

To know what is necessary for BALANCE in nature is quite another thing. Man can learn this only as he collects evidence and statistics in the many ramifications of his existence. Predictability in any field can become a science. Its reliability depends upon the amount of knowledge man has regarding the factors that enter into his special field of prediction. With sufficient knowledge, then, going back to the frater's example, it could be determined theoretically which grains of silver-halogenide will be blackened and which will remain unblackened.

Now going to the frater's second question: "Does the law of causality mean that two events are necessarily connected with each other so that one follows upon the other in *time*? I wonder if this is really always the case. For instance: Are ulcers really (often) caused by 'worry,' or could not 'worry' at the same time be caused by ulcers? I know from (past) experience what an adverse effect it has upon the mood of the 'affected' person if a thousand little devils treat his stomach nerves with sharp pliers. Could it not be that there is just a mutual correspondence between ulcers and 'worry' so that a clear sequence in time cannot be determined? That means, is there an indeterminacy in time?"

"Of course, if this question is answered positively, another presents itself: How can the vicious circle of cause and effect be interrupted? However, the answer to the first question must be given without consideration of the second; it is a question of itself and must be answered independently. I cannot escape the impression that the law of causality is often used as a Procrustes bed by 'objective science' (or better by believers in materialism using or misusing science for their purposes), particularly if medical and psychological phenomena are concerned.

"It seems to me I could understand the law of karma even better if the law of causality were taken as a mutual correspondence beyond time. If I imagine life as a landscape (in four dimensions, so to speak), I can well imagine that one road leads into a desolate desert while another road leads into a fertile valley. And if I should be on the wrong road or marching in a wrong direction, I do have a chance to turn and to look for a better road. But, of course, I have to make good for the wrong road marched already."

Some disturbing or unbalanced, situation is responsible for disease. This lack of balance can be brought about by improper physical care or mental tensions which inhibit the proper flow of nerve energy to the vital, working organs of the body. Thus the beginning of an ulcer can be either physical or mental in origin or a combination of both. Once an imbalance occurs, of course, its very presence causes a degree of worry, and this worry or mental tension will further aggravate the disturbance.

Such a cycle can be interrupted by (1) learning the original cause of the disturbance so that a successful attack can be made on the problem, thus decreasing the basis for worry; and (2) employing visualization techniques to keep one's mind from dwelling unnecessarily on the subject.

As for the frater's comparison of life to a landscape, his two roads are realistic descriptions of man's choice in life; also of his ability to chart and change his course. But karma does not dictate that every wrong road has to be completely back-tracked before a new road can be enjoyed. Being on a wrong road brings its own compensation all the while a person travels it. The course is bumpy, lonely, barren.

It offers its own brand of misery as a person travels its dubious course. When a change is made to a better road, there may be some scars to be healed; some damage to the vehicle may have been encountered; there may be aches and pains or memories of the unexciting countryside, but there is no payment as such to be made for the simple fact that the wrong road was taken; no making good, as the frater suggests.

People often see in karma a system of punishment for their acts. They should rather view karma as a system of reaction arising out of corresponding actions. Karma has

often been compared to such universal laws as gravity and magnetism. They are impersonal forces always acting on people and, for the most part, the reactions follow on the heels of their corresponding actions. There is no intentional waiting period, no deliberation, no weighing; there is just the constant urge on the part of being to find balance. *Getting people on the right road* is the interest of karma, figuratively speaking. Once a person is on the right road, karma is satisfied.

The frater continues now with his third question: "But must suffering necessarily mean punishment for a misdemeanor in a past life? Can it not also be that the Cosmic afflicted one person with what seems to earthly beings to be an undeserved suffering in order to try all of us? This in essence is the same question Jesus was asked by his disciples before he healed the blind man. I know of suffering and misery which I am inclined to interpret that way."

The first part of this question was partly answered in the discussion on Question Two. Going on from that, it is inconceivable to the Rosicrucians that the Cosmic brings about intentional affliction for any reason. Man has often tried to rationalize his suffering by affirming that it is "God's Will." However, suffering must be seen as a result of man's being out of harmony with his environment. This lack of harmony can be brought about inadvertently or intentionally by man's own actions; accidentally or intentionally by the acts of others; or through the acts of nature which operate insensitively in regard to the emotions and feelings of man.

Man does not like to think of himself as being subject to the caprices of nature without cause or reason directly associated with his actions, beliefs, prayers, or opinions. Yet all living things bow before the onslaught of nature's larger forces, which seek to bring balance in the greater cosmic scheme of things.

Is man a pawn of fate then? No, for he has the capacity of reason and intuition with which he can work with the constructive forces of nature and avoid conflict with those that would destroy him. He must first see in *natural forces* the working of greater cosmic laws, laws that supersede those which he names or interprets in his microcosm. He must then adjust his life and efforts to the requirements of these forces.

Man can find harmony. He has the sensi-

tivities for it, and he must learn to combine reason with intuition so that he can bring himself into those pathways of life which will earn for him the greatest quantity of *happiness*, or *imperturbability*. It is man's task. He is provided only with tools and an environment. It is his obligation to learn to master the path that brings the greatest satisfaction.—B

Intuition and Gambling

A frater in England asks our Forum: "Is it ethical to use the Rosicrucian intuition exercise to pick a winning horse or to win a lottery?"

We speak of intuition as being the "voice of the universal intelligence" within us. This intelligence is a higher form of reasoning, that is, it functions as a judgment which exists as part of our subconscious processes. The intuitive flash, as we have often stated, does not originate in exactly the same manner as we ultimately become aware of it objectively. The final idea or intelligence we experience is composed of our own acquired experience, knowledge, and language. The function of the latent subconscious intelligence, or cosmic mind, if you will, is merely to utilize our knowledge and put it into a new and more harmonious order; this is self-evident and transcends our ordinary reasoning processes. If this inner mind did other than this, if it had a unique language of its own different from our language or knowledge, that which it transmits to us would not be comprehensible.

Can this intelligence, this intuitive faculty, be drawn upon for any purpose? For example, will it aid and abet that which one intimately or personally considers to be an immoral or criminal act? The answer to this question is *no*. It is not that this mind within us necessarily has a humanlike moral code which it imposes. Cosmically speaking, good and evil do not exist. They are really relative to the many conditions which man himself conceives. For example, there are many natural functions, phenomena of nature, which man calls *bad*; but which are only so in terms of their value to human beings. However, for one to draw upon his intuitive faculties, there must first of all be no impedance between the attunement of the conscious self with this cosmic intelligence of the deeper levels of one's consciousness.

If, for example, we believe, or feel that what we are doing is morally wrong, if we know that others will be hurt by what we seek to do, we shall block access to the psychic part of our self, to this intuitive faculty. There must not be any sense of guilt or wrongdoing if we are to call forth that free association of thought in the subconscious that constitutes intuition.

This gives rise to the question: Is gambling an actual moral wrong so that intuition cannot be used in connection with it? When it is honestly directed and controlled as a game of chance, gambling is certainly no divine offense. The interpretation of morals is primarily social and individual. They are, we repeat, not a cosmic code. In some nations or even in sections thereof, there are various types of controlled or legalized gambling; in other areas, such practices are unlawful. This fact, of itself, is sufficient to indicate that the interpretation as to the nature of gambling is wholly a human one. There can be various arguments *pro* and *con* with respect to the ethical merits of gambling. From a statistical point of view, the odds, the law of probability, is *against* any constant winning.

The main ethical charge against gambling, even though it be legalized, is that it encourages individuals to dissipate needed funds in the hope of gaining a large sum of money. On the other hand, nations that have legalized and governmentally controlled lotteries, for example, have returned to the people many practical advantages. Such advantages gained from lotteries include hospitals, nursing and orphan homes, and many charitable institutions. Many of them could not be financed otherwise. The gambler himself has access to these institutions through the money he has spent. There is no way in which one can prevent the natural instinct to gamble. All life is a chance! All legitimate enterprises have the unknown elements of success or failure to a lesser or greater degree.

Men always have and probably always will undertake risks and do daring things for probable gain. It is an immanent instinct. This element of chance has brought forth inventors, explorers, and researchers from whose projects and efforts humanity has benefited. It has resulted in new industries and enterprises. After all, there is no sure thing in life, we are told, other than *transi-*

tion and taxes. We cannot legislate moral conduct. To be effective, moral conduct must stem from the subjective side of man. It is not to be learned exclusively by a code of *do's* and *don't's*.

Mystically, we would say that if a man believed that gambling were an evil and yet knowingly wanted to participate, he would receive very little, if any, intuitive help. Furthermore, if he realized that by gambling he were hurting another by depriving him of needed means, then, also, he would not be helped intuitively. His realization of his wrongdoing (whether admitted to another or not) would inhibit that interrelationship of consciousness which is necessary for the intuitive flash. Most certainly, there would be little intuitive influence if one resorted to illegal gambling, where criminal syndicates controlled the funds and intentionally exploited the public and used their power to undermine society.

It is amusing to note the inconsistency of the different Christian sects with respect to their attitudes on legalized gambling. Some declare gambling to be a moral sin—as though a Deity had postulated a written fiat against it. At the same time, other church sects resort to various forms of gambling, without calling it such, in order to increase their finances. They have door prizes, lotteries, chances for this and that, bingo games, and the like. No matter how it is done, the game, or activity, which provides a reward for winning a chance in consideration of money is a gamble. It is motive alone, then, that determines whether gambling is wrong—inside or outside a church, wherever it is done.

This is a polemic and controversial subject. It is to be expected that there will be no entire agreement upon it. Those in favor as well as those opposed will be vigorous in their arguments. To some, the word *gambling* is an anathema. To others, gambling in a *legalized* and controlled form is nothing more than a harmless diversion from which no serious harm accrues to society.—X

The Importance of the Physical Body

During the Forum at the annual Rosicrucian convention, a member asked, "What is the Rosicrucian point of view regarding the disposal of the physical body after transition?" It always has appeared significant to me that some individuals and groups have

adopted certain practices in which importance is attached to the physical body after transition.

Probably the most extreme example of importance being given to the physical body is evidenced in the practice of the religion of ancient Egypt, which brought about the art of mummifying the body and building elaborate tombs in which it was placed, together with many of the physical possessions that the individual had owned prior to transition.

At various times throughout history, men have adopted various practices which gave emphasis to their belief regarding the importance of the physical body. In some religions, a great deal of care is taken to be certain that the physical body is preserved. As a basic doctrine among some religions, there is the belief that the physical body will be activated again by a living soul and there will actually occur a resurrection of the physical body.

This type of thinking, I believe, is influenced by materialistic outlook. How can we give value to the physical body unless we give value to other physical things? We certainly have advanced sufficiently in our knowledge of physiology and chemistry to know that there is no component of the physical body that does not exist elsewhere in the material world: The same elements, substances, and combinations that exist elsewhere in the physical world are found in the physical body.

The physical body is a combination of material elements and nothing more. When the soul leaves the physical body, there is nothing left except the physical elements which compose it. It, therefore, has no value whatsoever, and its disposal is a matter which is entirely at the discretion or within the area of belief of the individuals who have that responsibility. Whether or not our body after transition is buried in a tomb or mausoleum or is cremated or buried at sea makes no difference whatsoever to our real selves—to the soul.

The truth of this is evident by the fact that, before the physical body has been disposed of, the soul has already left it; yet the soul is the only factor, or attribute, of the physical body that has any value or significance. We are taught early in our monographs that man is a living soul. He is not a body with a soul. He is not a body and

soul. He is not a body that can have a soul. He is a soul, a soul which is temporarily resident in the vehicle known as the human body.

To attach value to the human body after transition is simply to acknowledge a sentimental attachment. It is not a logical or valid concept. As Rosicrucians, we have advocated that the ideal way of disposing of the body is by cremation. This is because the great element of fire reduces the physical content of the body to its original nature in the most rapid manner.

It is a symbolic process in that, according to the ancient alchemists, life is an alchemical process. The infusing of the human body with a nonphysical force that causes it to have life, animation, and purpose makes life in the body an alchemical process. Since fire is one of the great alchemical elements, it is logical then that it will reduce this physical body to its original nature after it has ceased to serve its purpose as a vehicle of the soul.

The Rosicrucians do not claim that any special purpose will be served by cremation other than that which I have outlined. Whether or not the body is cremated does not in any way affect the existence of the soul at the time of the disposal of the body; nor does it in any way have a bearing upon the future function, manifestation, or reincarnation of the soul. It is simply a way we believe to be symbolic, and which we recommend; but in the final end, every individual has the right to make his own decision regarding the cremation of his body.

If you wish to make the decision as to how your body is to be disposed of, it is important that you incorporate your wishes either in your will or in a document that is placed with your will. For example, if you wish to be cremated, almost every state and country require the written consent of the individual or of a close relative; therefore, you can do this in advance by instructing your executor that such is your wish. If you have no particular wishes, you need not stress this matter in your will. I am merely mentioning the fact so that if you do wish your body disposed of in a certain way, now is the time to set forth your wishes.

Recently, a revised edition of a bulletin which the Order has regarding the preparation of a will has been issued. A copy will be sent to any member who will forward

postage for its mailing.

To summarize these comments about the physical body, always remember that the soul is the real self. It carries our consciousness. It carries the motivating force that gives the body life. Life can only express in the physical, material world through a physical and material medium. Our body is that medium. It is our obligation to treat it well, to respect it as the temple of the soul, to keep it in good health to the best of our ability, and to protect it from needless damage.

We should give the same attention to the upkeep of our body as we would to a fine piece of mechanical equipment because, we might say, it is one of the best pieces of mechanical equipment that we shall ever have at our disposal and one that we cannot voluntarily duplicate.

The body serves its purpose in our lifetime. The soul has no more need for it when it leaves the body. In fact, when the soul leaves the body, the purpose of the body is completed. If the soul still needed the body, it would not leave; so when the soul has left this physical body of ours, we need have no concern in regard to the body's disposition. We should give thanks that it has served us and been the vehicle for the expression of our soul.—A

Are Ideas Our Own?

A Soror from South Africa now addresses our Forum: "Having a problem, we think about it, contemplate and meditate on it. That is, we attune ourselves to the problem and at a certain time we get an idea about how to solve it. We love to believe that the *idea* is 'ours,' just as we love to call 'ours' nearly everything with which we come in contact, for we are still possessive by nature.

"Is any idea ours? Do not ideas come from somewhere outside of ourselves, from the *Universal Mind* that is everywhere and in which we live and move and have our being? Is not any mental concept already there in the great storehouse of the Universal Mind, and do we not merely pick it up at a particular time? Has not every idea been thought of by someone else before us?"

The well-presented questions of the Soror resolve into one basic question: "Can we have an original idea?" Psychologically, we cannot have a pristine idea, that is, one quite unrelated to any other. Locke, the English

philosopher, declared that all of our ideas are founded upon experience. Every experience produces a sensation. Most all of these sensations in turn produce mental images as ideas. In fact, we can only express ideas in terms of our sense qualities.

Whatever we relate as a conception is tied fast to *perception*. It has the quality of color, dimension, taste, scent, or sound, for example. If our ideas did not have such a relationship, we would not know how to communicate them in a way that others could understand. Furthermore, we ourselves could not comprehend an idea completely unrelated to our experience and the quality of our senses.

This does not mean that every idea which we have has been realized in its entirety by others before us. For analogy, an electrical engineer's blueprint for a new project must contain all of the symbols of his science. They are the same symbols used by others in his profession for thousands of different designs. But the arrangement for each design may be unique and different. So, too, we can have *new* ideas, but they are composed of elements which are common to all human experience.

Some of the great inventions of our time, as ideas, are *compounds*. They use basic and well-known principles of different sciences to bring about a new utilitarian application of them. Samples of this are the telephone, the radio, and the combustion engine. No one man was the complete inventor of all the elements or the discoverer of all the principles incorporated in them.

Can we have ideas, whether they be simple or complex, which parallel those had by others? Simultaneous ideas by people even unknown to each other are rather common experience. Alexander Graham Bell, the recognized inventor of the telephone, filed his application for a patent, if we recall history correctly, just shortly before another who had an almost identical idea. Also, there were others working on the principle of the incandescent lamp almost concomitantly with Thomas Edison.

How can such a duplication of complex ideas come about? We can only speculate upon this. First, such experimenters, or scientists, would have a similar training and knowledge. All such knowledge would direct them along almost parallel lines of

experimentation from which there would be a strong probability that similar results and ideas would accrue.

There is also the *mystical* and *metaphysical* aspect of the subject. All researchers, regardless of whether they are empirically or materially minded, are obliged to resort to abstraction, contemplation, and meditation. There are both the deductive and the inductive methods for the solution of a scientific problem. There is, first, the all-embracing idea—in its entirety, in its abstract form—as a purpose to be attained. This is the deductive phase. Then there is the inductive method of observation and experimentation, advancing from particular to particular to materialize eventually the whole idea as first conceived in mind.

Often, of course, the empirical method, the objective or inductive process, may alter or cause radical changes to be made in the original theory or hypothesis. But first man must dream, to use the romantic term. In doing this, he introverts his consciousness to contact what is mystically the Universal Mind within him. This Universal Mind is a superior judgment and analytical process of the deeper part of consciousness within each of us. It causes intuitive flashes to enter our conscious mind in the form of inspirational, constructive, and stimulating ideas.

It is not that the final ideas which we have come in only that form from the Universal Mind. Rather, the Universal Mind takes our thoughts during meditation and places them in such a harmonious *new* order that, when they enter our objective mind, they have an indubitable clarity to us. Nevertheless, in practice we often need to adapt such thoughts to the conditions which experimentation makes apparent. No great achievement has ever been had without such an initial deductive process, that is, contemplation and meditation.

At times, we learn of men in a specific field of research who "accidentally" come upon a discovery which was neither anticipated nor sought. Can we attribute this to the influence of the Universal Mind? Yes, indirectly. It was some conception, some motive or purpose, inspired by abstraction and meditation that first caused the research. Then during such experimentation, the unanticipated was discovered. If there had not been the initial inspiration with the subse-

quent experimentation, the unanticipated results would never have been had.

Consequently, our ideas are not solely our own, that is, entirely original in every respect, either psychologically or mystically.—X

The Control of Worry

Don't worry is a common form of advice sometimes given seriously and sometimes given only as a remark when there seems to be nothing else to say. How often have all of us, when under the pressure of worry, heard someone say, "Don't worry," and thought to ourselves that if it were only possible to take this advice, our problems would be substantially lessened.

To tell a person who is worried not to worry is simply giving advice for want of something better to say. Worry is a complex mental condition that goes deeper than the use of an affirmation for causing it to lose its potency. Many who have studied in the fields of psychosomatics have come to the conclusion that worry has a specific effect upon the physical body.

While some physiologists of today who are of a materialistic philosophical viewpoint would claim that there is no relationship between mind and body, they still find that conditions can develop within the physical structure of man which have no physical cause or foundation for existence.

It has been believed by many authorities that worry actually contributes to physical change. There are those who argue that this theory is not true; but I believe every living human being has had the experience of fatigue and disagreeable physical conditions resulting from worry.

Worry is the mind's attempt to cope with a situation for which there appears to be no immediate solution. If all problems could be solved in the same manner as a mathematical problem, there would be no worry. This means that if there were an answer for every situation that confronts the individual, he would immediately produce that answer without the intermediate state of worry between dealing with the problem and reaching its solution.

Worry is an emotional response in the intermediate state between the realization of a problem and its solution. Obviously, the way to avoid worry is to have no prob-

lems. If we could all live free of any restriction; if we did not have matters of personal health, social status, or economic conditions with which to deal; then our worries would be lessened considerably.

I would like to consider a few points that may help each individual to learn to control worry. If we cannot solve all our problems immediately, we should, at least, learn to cope with the matters that come before us and cause us worry. There is a degree of good in the advice on the part of the well-wisher who says, "Don't worry."

If we develop our habit patterns properly, we may be able to develop the ability of not letting worry get to the point of causing mental and physical grief or of developing conditions that will be detrimental to our health. The problem that appears to be insoluble is the one that probably needs the most attention and consequently tends to cause worry. Therefore, learning to deal with our problems is one step toward the control of worry.

There are some other points that are worth considering. First of all, do not try to convince yourself that a problem is simply in your own mind and nowhere else. That is, consider your trouble or problem as an actuality. In our terminology, we mean by actuality those situations, conditions, or physical objects that actually exist in the environment. To ignore worry is not to control it. Affirmations, unfortunately, solve very little.

Many years ago, there was a school of psychology that believed in affirmations to the extent that if a person had a problem, all he had to do was to say he didn't have it and the problem would cease to exist. Bitter experience convinces us of the lack of truth in this supposition. Merely saying to ourselves that we don't have a toothache when we do have a toothache is no means of controlling the actual pain. The pain will continue until its cause is corrected, regardless of what we tell ourselves.

Therefore, the first way to deal with worry about a problem is to acknowledge frankly that the problem is an actuality and that we shall deal with it as an existent condition and not as an imaginative one within our minds. Merely to say that a condition exists in the mind and not in actuality does not in any way make it less a problem to be worried about.

The second point in regard to the control of worry is this: Do not pass your problems or their cause on to somebody else. To state that your problems are something which you can blame on another is the equivalent of acknowledging that you are incapable of making decisions or solving problems and that you want other people to make decisions for you.

Usually, when we blame someone else for our problems, we are simply trying to eliminate that responsibility from ourselves. If it were true that all our problems are due to somebody else, then it would also be true that we really have a very serious problem because we have not been coping with these matters within our own being. There are times when we are restricted and when we are definitely affected by other people and conditions over which we have no control; but usually our problems are part of our own experience, and it is best to acknowledge them as such in the first place.

The third point in the control of problems is to realize that we have plenty of company when we worry. There are people all over the world who have problems also, and almost everyone at one time or another worries. It has been said that misery loves company, but, at the same time, the fact that other people worry does not solve our problems or keep us from worrying. But an acknowledgment of the fact that worry is a common trait among all individuals does help us to acknowledge another phase of our experience, be it pleasant or not.

A fourth suggestion in regard to the control of worry is to find that it is often well to talk about our problems. If we have given serious consideration to a problem and cannot come to a solution, it is only logical to seek advice. Advice can throw a new perspective upon the problem and help us properly to cope with a situation with which we are either incapable of dealing ourselves or with which we do not have the knowledge and experience to bring to a satisfactory conclusion.

There is only one important thing to remember when you seek advice: Seek that advice from an expert. We should not go to a doctor with an economic problem since we know the logical step would be to consult a banker. Therefore, do not seek advice from anyone merely because he will listen; go to an authority, even if it constitutes a sacrifice.

If the problem is legal, secure advice from one with legal training. If your problem is physical, go to a competent physician. At least, try to obtain advice from the best source possible. Do not take advice from amateurs. Remember that the amateur who is frequently willing to give advice freely has as many if not more problems than you yourself.

A fifth consideration is to take a look at your aims and purposes in life. If your problem is economic and you are not gaining as fast as you think you should the economic status which you have established for yourself, possibly your goals need to be re-evaluated. We are not all going to become millionaires; to be social successes; to be famous. If our goals or our ambitions are set too high, our problems will multiply.

It is better that our goals and aims be set above where we are now, but within reasonable reach. Then as we move toward these more reasonable goals, our sights can be lifted and we can move on to still higher goals. The individual who has an economic problem and worries because he is not a millionaire would do better merely to set his goal to become financially independent or to earn a good living rather than to look too far ahead. There is no reason why we cannot change our aims in life. A wise man frequently changes his aims. The general principles can be laid down, but the specific goals should be studied one at a time.

The sixth point for the control of worry is carefully to study our schedule of living. Some people waste a lot of time in doing nothing, or in doing something ineffectively. It would be a good idea to anyone involved in many problems to work out his daily schedule in writing to see if he is utilizing his time efficiently.

Arrange your schedule in a way that you will not be forced to hurry. Change your hours and minutes to arrange for periods of relaxation and peace by yourself. Even if it means rising half an hour or an hour earlier, you might be better off with the extra hour to be distributed over the entire day than to force too much into a limited period of time.

As the seventh and last point, we should, as Rosicrucians, practice every day the technique of concentration. The basic principles of concentration are set forth in the early degrees of our teachings. To concentrate effectively is one of the most important

techniques we can learn in the Rosicrucian philosophy. We are given many simple exercises that will help develop this degree of concentration and cause us to lead better lives. If we learn the technique of concentration, we can concentrate upon the solution of problems and in that way draw upon an area of help not available in the field of psychology or in any physical science.

As physical entities, we are not capable of dealing with all the stresses that are involved in living; but as living souls, we can bring the forces of the Cosmic to work in cooperation with our efforts. Therefore, above everything else, learn to concentrate—learn to concentrate well—then concentrate as instructed in our teachings in order to find the solution of each problem. Proper concentration more than the other suggestions I have given here will provide help to eliminate worry.—A

Effects of the Space Age

What impact will the Space Age have upon our beliefs, knowledge, and ways of living? In the realm of cosmogony, astronomy, physics, chemistry, and the life sciences, many changes will occur. Instrumentation by manned and unmanned satellites will result in the abandonment of certain hypotheses science now holds with regard to how our solar system was formed.

One or more of the concepts with respect to the formation of the greater universe, the cosmos, will be rejected in favor of more concrete evidence made possible by observations in space. For example, Is the universe expanding? Is there a stable-state universe, one continuously deteriorating and at the same time being newly re-created? What are cosmic rays and where is their principal source? Do Isaac Newton's classical theories of gravity hold true in interstellar space?

Perhaps one of the greatest mysteries that space exploration will unravel will be the final acceptance or rejection of Einstein's theory regarding the curvature of space caused by great masses of concentrated matter. There will also be further confirmation of time as the fourth dimension.

Biologists will learn whether the protoplasm, the living cell, survives elsewhere in the cosmos and whether it has characteristics to sustain itself under conditions dissimilar

to those of the earth. As man reaches out in this solar system, he will learn whether intelligent beings exist on other planets—or whether they once did. He will also learn by a study of other planetary bodies how this earth was formed, and he will gain a reasonable idea of the length of its future existence.

The Space Age will bring about a tremendous transition in meteorology. To a great extent, weather will be exactly charted and directed. Hurricanes and similar catastrophic atmospheric conditions will be controlled through precise knowledge of how they are caused and how they can be dissipated. The control of weather from space will be able to change climatic conditions and in a way alter the face of the earth.

Arid areas can be made to receive more rainfall and other areas less. An attribute of the Space Age will be the great advance in the peaceful use of nuclear physics. Atomic explosions will be able to shift areas of ice at the polar caps gradually, avoiding severe flooding; yet bringing about temperature changes over land surfaces.

In medical science, ways and means of causing man to adjust to what we now think of as extreme physical conditions will be devised. The human organism will be made to adapt to more severe atmospheric pressures and to be relatively safe from large doses of radiation. Concentrated forms of nutrition scientifically manufactured will replace much natural food now consumed.

Such production will not depend upon the cultivation of large areas of land. These developments will make it quite possible for man to migrate to other worlds. With such adjustments, human existence on another planet will not require that conditions there be similar to those on earth.

Because of the intense research in *space medicine*, the Space Age will further result in accelerating the length of human life. This longevity combined with the substitution of artificial foodstuff and the desalination of sea water to increase fertile areas will intensify the problem of *overpopulation*. For though the food supply may be met chemically and from harvesting sea plant life, other problems will arise such as shortage of living space and social and psychological ills emerging from extreme congestion. The crowding of the planet may become so severe as to make the enforcement of law and order almost an impossibility.

It would seem that only two solutions will be possible at such a time. One will be *migration*, not to another land surface of the earth but to a planetary body where an artificial environment can be established in which man can live in reasonable comfort and safety. Another solution which might occur simultaneously will be *legalized birth control*.

It is not entirely fantastic to presage a time when a married couple will need to obtain a *license* to conceive children just as they now require a license to wed. Such a license might be granted upon the meeting of definite stipulations such as physical and mental health, adequate economic status, and a conformity with a quota, limiting the growth of population in certain areas.

Persons meeting the requirements would be permitted a certain number of children only. Violations would impose certain disciplinary actions upon the offenders. The obsolescence of religious objections to contraceptive measures will be realized and surmounted because of the need for controls if mankind is to survive.

Great strides in education will be made through development electronically, the consequence of research and invention in the Space Age. Mechanized translations will become an established fact. Electronic devices will translate a language and then transcribe it into another rapidly and accurately. This will accelerate communication between peoples in correspondence and in the spread of literature and knowledge generally. *Voice transcribers* even now in the laboratory stage will become common. A businessman will speak into the instrument, and it will transform his voice into typewritten characters before him or transmit them into written form hundreds or thousands of miles distant.

What may seem more fantastic and of a science-fiction nature to mention now will, however, become a future possibility. An example is the transference of ideation, of human knowledge, from one human brain to another. Impressions registered in the bundles of billions of neurons that compose the convolutions of the human brain will be reregistered as electrical impulses in a device. Then they will be transmitted from the device by electrodes to the brain of another human in an intricate but painless way.

In the other brain they will become sensations and ideas to add greatly to that person's knowledge immediately. In this way, one person could *inherit* from another an accumulation of knowledge that otherwise might take him years to acquire. Furthermore, such impulses could be stored, constituting a kind of *Cerebral Impression Bank* ready to transmit its impressions to human brains at any time. Years of slowly acquired knowledge deposited in the brain would be ready for immediate conscious recall at a second's notice.

Such so-called psychic phenomena as extrasensory perception and mental telepathy will be thoroughly understood. It will be shown that every individual possesses the faculties but not all are able to develop them effectively. The relationship of these phenomena to certain glandular and cerebral processes will be known. Greater use of them will be made in a way that today would seem uncanny and to the orthodox religionists even sacrilegious.

The causes of crime will be definitely classified and understood. They will fall into such categories of science as the psychological, physiological, and sociological. It will be known that certain mental and emotional types are potential criminals and cannot prevent their antisocial behavior. However, corrective and curative methods will be known and applied. The most difficult category will be the social, which will increase its contribution to crime because of unrest caused by excessive population.

Religion will undergo a revolutionary change. Even today we can see signs of this. Those who suggest that certain changes be made which will be in accord with an enlightened future are severely criticized as being radicals, heretics, nonreligious, and the like. Religion will have to face up to a new understanding of how man came into existence, of his relation to other living things, of what causes him to have a moral sense, of what gives rise to the notion of soul, and of a new concept of immortality. Many things which are now accepted as basic truths in sacred literature will be found to be merely legends or myths. This will compel a reorientation of the religious viewpoint.

Morals as a system of rational philosophy rather than a religious creed will become more widely accepted. Men will see the

necessity of certain moral behavior from the realistic point of view, rather than from a traditional religious imposition. Anthropomorphism and the belief in a personal deity will pass and in its place will rise a reverential admiration and love for the Absolute, for the whole cosmic scheme of which man is a conscious part.

No one could presume to see all the far-reaching effects, both beneficial and adverse, that can come and will form the new age of science and rationalism. But there are enough straws in the wind today to stimulate one's thoughts about the tomorrow and the visualization of certain potentialities.—X

Does Consciousness Survive Death?

A frater, addressing our Forum, asks: "If consciousness is mind manifesting through spirit energy, how can the soul personality be conscious on the cosmic plane? Further, how can a soul personality residing on the cosmic plane be attracted or go anywhere if it is omnipresent?"

These pertinent questions involve the nature of consciousness. If we conceive consciousness in the substantive sense, as having the quality of substance or as an entity itself, the problem is quite simple. If consciousness is the infusion of a kind of element originating outside of the body and then operating in it, we can imagine that it is also possible for it to return to that state.

More succinctly, if all consciousness is something which is implanted in the human at birth and which has had a separate existence prior to it, it can be presumed to return to that state after transition. This idea of the separateness of all consciousness as a supernatural quality or as a wholly divine essence embodied in mind has long been accepted by both primitive peoples and those of advanced cultures.

With the advance of science and subsequent metaphysical concepts, this notion has gone through some basic changes. Consciousness arises as a function out of the *interaction* of the Vital Life Force and the corporeal substance of the body. The two, the Vital Life Force and the material aspect, when united produce the phenomenon of consciousness in all of its phases—objective, subjective, and those mysterious levels with their psychic manifestations called *subconscious*.

Immanent in the V. L. F. is an order, or intelligence, that we may call cosmic. All

forms of life known to man have certain persistent qualities by which life is identified. Every living cell exhibits these characteristics and a seeming intelligence. This intelligence is infinite in its nature in contrast to the more limited objective consciousness arising out of the unity of the V. L. F. and the body. This superior intelligence is that which is of the nature of the V. L. F.

What man considers his soul, that in which his personality is established, is his consciousness of this intelligence of the V. L. F. This realization takes the form of a more pronounced and intimate kind of *self-consciousness*. We are not, in other words, just a self in the sense of realizing our physical form or in our consciousness of bodily pains, pleasures, and appetites. Self is also a consciousness of the entirety of our organism and our awareness of the whole process. This is experienced as a subtle subliminal feeling, or emotion.

Slowly, we build up what we call the soul personality. Such is our behavior response to the inner impulses and the motivations of the V. L. F. within us. Another way of saying it is that our soul personality is our expression of the cosmic intelligence accompanying the Vital Life Force in us. Some may care to call this intelligence the Universal Soul, which is alike in all men; but each acquires a different response to it, and that response in his behavior and expression is his soul personality.

What occurs at transition is based on the premises we have outlined here. First, there is the separation of the V. L. F. that activates the molecular substance of the body and causes it to be alive. This vital force, with its order and apparent intelligence, is not destroyed but continues after transition its relationship to all other cosmic forces of which it is a part. It is like an electric current, which continues after the device which it has activated has been destroyed or disassembled.

However, there is a difference in that the consciousness that arose as a function in the body and produced the realization known as soul personality leaves an impression of itself on the V. L. F. It causes the V. L. F. to have, shall we say, an internal vibratory state superimposed upon it, which is preserved after death.

Let us assume that a stream of running water is the infinite, ubiquitous V. L. F. and

its intelligence, or consciousness. Let us imagine a stake driven vertically into the stream to represent the physical body. The stream, as it flows by, will cause the stake to oscillate, to vibrate, to some extent.

This vibration, we shall say, is the function of consciousness, that is, the objective state and other states of consciousness which arise in a body such as man's when it is animated. These vibrations of the stake caused by the flowing water will also impart a movement to the water's surface, causing a ripple to spread out in concentric rings from the stake. We shall call such ripples the soul personality, which is conveyed by the stream, that is, the universal consciousness of the Vital Life Force.

There is a difference, of course, in the analogy of the stake. If it finally sinks or is removed from the stream, the ripples, or vibrations, which it caused on the surface of the water will disappear. But with the stream of the V. L. F., these ripples caused by the soul personality are like grooves in a phonograph record; they do not disappear. They remain permanent. Whenever the V. L. F. again enters a body such as man's, whose organism is sufficiently developed to have a *self-consciousness*, one of these integral alterations of its nature, that is, the soul personality, will express itself. To use a more common term, there will then be an incarnation of the personality.

Does this personality consciousness, this imposed change on the stream of the V. L. F., realize itself after death? Does it have the same experiences and sensations that the soul personality had on earth? The primitive instinct of man causes him to hope that it does, to believe so and formulate doctrines in his religion that say so.

However, the consciousness which we realize in our mortal existence and which arises, as we have said, as a function of the union of V. L. F. and the physical organism, cannot rationally be expected to be the same after death. The constituents, the elements, which caused it to have the particular state of consciousness which it had on earth do not exist after transition. It would not be possible for us to have an olfactory sensation, that is of smell, or of taste, etc., or to have three-dimensional perspective as on earth. These sensations are the consequences of certain physiological functions of our organism and of sensation areas in our brain. Such

things do not exist after death. They are products of and dependent upon the body.

Mystics and metaphysicians have expounded for centuries that the other levels of consciousness which man has produce images and experiences that are quite unlike the objective state. If this is so, why should man imagine that, when the V. L. F. with its higher consciousness, or intelligence, is released from the body, the impression it carries over within its exalted state will produce experiences which are only equivalent to the finite mortal consciousness? Certainly, after transition, the state of consciousness will be not only equal to but superior to the mystical state of consciousness which it is possible for man to attain here on earth.

The self that is experienced on what mystically we call the Cosmic Plane is an entirely different state of realization after death. We speak of that self as *knowing*, but that term is relative. We cannot measure its knowing by the qualities of our physical senses. To do so would be to make the same error that religionists make when in a very primitive way they transfer to the existence after death a specific place with material objects such as pearly gates, golden streets, harps, chariots, etc.

There will never be a conception of life after death that will be universally accepted. Such a conception is dependent upon the psychic awakening and degree of understanding acquired here by the individual. It is as relative to the individual as is the conception of the nature of God, or a Supreme Intelligence. If an existence after death could be substantiated in an empirical way, that is, be realized by the objective senses while man is still here as a mortal, perhaps all might come to accept the existence or nonexistence of a personality after death. Even under such circumstances, however, this is questionable because we know that a number of witnesses to an accident, which is objectively perceived, results subsequently in a variety of explanations of what happened.—X

Are Good and Evil Absolute?

A frater, commenting upon a subject discussed in our Forum, says: "I can find nothing but complete agreement with the admonishing conclusions of the several examples used for analogy. However, through-

out the article, I felt that the writer was implying a positiveness about *good* and *evil*—about good people and bad people—as if they were absolutes.”

It is unfortunate that a Forum answer or subject of discussion should inadvertently have conveyed such an impression. Even today, the theological conceptions and dogma of most religions set up certain standards of behavior which suggest that there is an absolute *good* and *evil*. Such standards or codes are, however, quite relative to human reference and conception.

The conception of *good* is basically psychological. It is related to the evaluation of personal experience. We term as *good* all that which produces pleasing and gratifying sensations. That which furthers us physically, mentally, and psychically, we term *good*.

The so-called *moral good* is an emotional and intellectual satisfaction. A person, for religious or other reasons, establishes a code of behavior which he thinks necessary for his moral or spiritual well-being. Since the required conduct is the fulfillment of the moral precept, it is intellectually and emotionally satisfying and, consequently, is accepted as *good*.

Such a positive state or quality as good engenders its antithesis, its *contra* condition, which is termed *evil*. Simply put, evil is that which engenders the opposite of pleasure for the human being. The disagreeable, the harmful, are thus evil. Each good, as it assumes a positive quality in the mind of man, also constructs a converse conception, just as light suggests its own opposite, which is darkness.

There are, however, variations of this conceptional absolute of good. Such variations are principally to be found in the categories of morals and ethics. Everyone is familiar with the fact that in even the Christian sects there are diverse interpretations of human conduct in terms of good and evil. A fundamentalist sect will declare as evil what a more liberal one will not. Certain protestant sects inveigh against dancing as evil. On the other hand, the Roman Church does not. Non-Christian sects accept many acts within the scope of their moral code which by Christians are rejected as evil or contributing thereto.

Good and evil, therefore, are human conceptions. They are products of the human

mind. They have no existence apart from the human evaluation of events and circumstances as related to man. Man may arbitrarily set up certain conditions which are universally objectionable to mankind and thereafter declare them to be absolute. Thus, for example, he may declare murder, rape, and theft to be evil because he can ascertain nothing but harm to mankind from such acts. He might, likewise, declare such virtues as charity, tolerance, and truthfulness to be a universal and absolute good for humanity. But, again, the point of reference in these things is man himself. They are good or bad only as man reacts to them. Without his response to such acts, they would have no qualitative content.

We are accustomed to attribute to such phenomena as earthquakes, hurricanes, tornados, and floods the value of bad, destructive, and, therefore, a kind of evil. Nevertheless, in nature, apart from man's estimation of its impact upon him, there is neither good nor evil. In fact, the same phenomenon at times can be a good for one class of society and an evil to another, depending on how it affects them personally. For a further analogy, the farmer may welcome a heavy rainstorm, considering it a blessing because it aids his growing crops. But a building contractor, who has just laid fresh concrete in connection with a project, might consider the heavy rainstorm damaging and thus bad, or an aspect of evil.

Mystically, there can only be one *good* and that is the moral inclination, the impulse of righteousness, which man experiences within himself. It is, however, good only in the sense of an undefined impulse. When man translates it into a code and a course of action, then it loses its universal character and becomes only a *relative* good.—X

Marriages Made By Machine

There is an old proverb that “Marriages Are Made in Heaven.” However, there are millions of persons who will testify that from their personal experience marriage has been instead a quite mundane, biological, and psychological relationship. Mystically, of course, marriage is supposed to be “a union of two souls.” There are, though, many adjustments, personal and intimate, to be made before such an ideal can be realized.

The increase in divorces in many nations of the world naturally has individuals wondering if there is a *positive assurance* that the mate they select is a proper one who will be compatible. Long engagements under the present stress of living appear to be passé. Most marriages today are impulsive arrangements, although, of course, courtship and marriage are fundamentally emotionally engendered rather than the result of a rational calculation of all probabilities. Nevertheless, those who have not completely surrendered to emotion would like such advance facts about their intended partner as might prevent a subsequent serious breach.

Some parties have gone to marriage brokers. These individuals profess to have a psychological training by which they can assess the characters and personalities of those applying and determine whether they are harmoniously suited to each other. Still other brokers for a substantial fee will select for the applicant, from their files, a suitable gentleman or lady whose object is matrimony. The capabilities of such marriage brokers are something less than perfect. Mates obtained through their facilities have often made marriage seem quite different from a concord made in heaven. What, then, was left for those who hoped to take the gamble out of marriage and make it a life of certain happiness?

Science, the modern handmaid of perplexed and dependent man, seemed to come to his aid in this matter. The robot, the computer, the omniscient gadget that made the crystal ball reader who "knew all and told all" seem tongue-tied by comparison, has been made the champion of love. The "scientific" marriage broker now uses the computer to *select* the ideal mate for whomever applies to him—for a fee. First, one is given a form, a questionnaire, to fill out. Then he

is obliged to answer questions about himself—presumed to be truthful, of course! He tells about his interests and his education. He defines his personality and temperament, his weak and strong points—also presumed to be truthful. This information is then fed into the computer by a technician who is termed a "programmer."

Theoretically, the computer then evaluates the material and concludes what type of mate this individual should have. Manipulation of the computer causes it to regurgitate on tape or on a typewritten sheet the names of all individuals having qualifications which are presumed to be compatible with those of the applicant. He may then start personally making "dates" successively with these individuals unless the first name proves to be the "fatal" one.

But just how "scientific" and reliable is this *machine-marriage* method? Actually, the computer cannot suggest or give information other than that which has been inserted into it by the programmer. This programmer in turn relies upon the *truthfulness*, the accuracy, of the information provided in the questionnaires which have been submitted. Human nature being what it is, each matrimonial prospect, male or female, is going to present himself in the questionnaire in the most favorable light. Undoubtedly, he—and who would not—adds a little to his positive attributes and subtracts considerably from his questionable points. After all, when one is *courting*, he tries to be at his best. Certainly, the mechanical courtship via the computer is not going to change this aspect of the human ego.

The final result, computer mating or marriage by machine, still leaves—as it has from time immemorial—the success of matrimony to the thrilling experience of trial and error.—X



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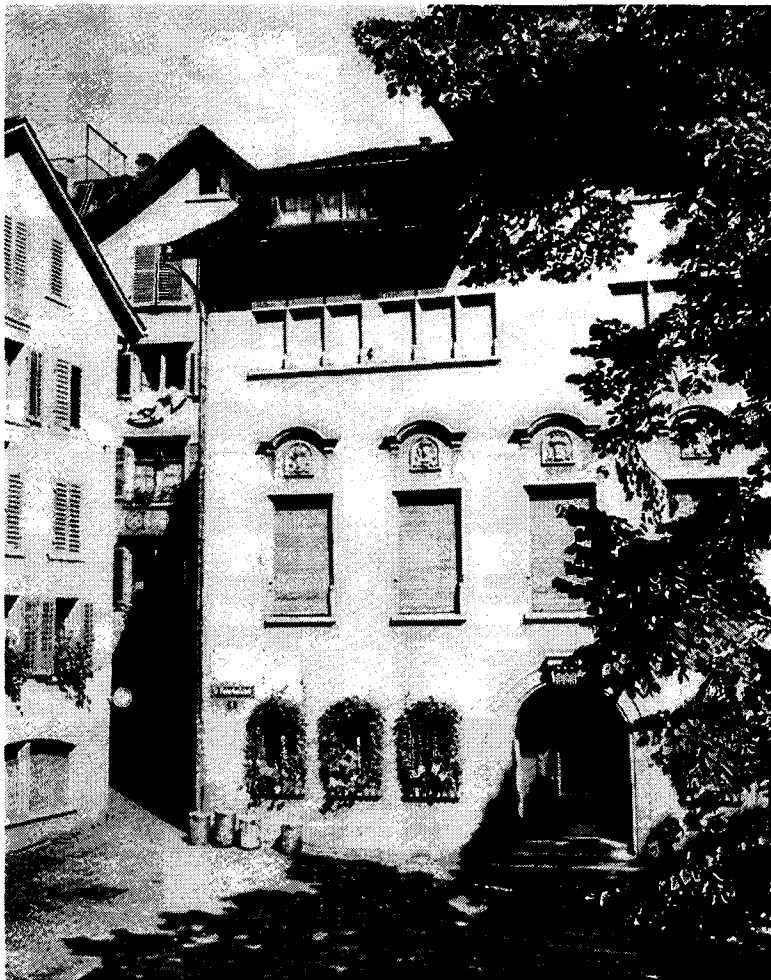


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Mystics' Corner

Johann Kaspar Lavater, poet, theologian, and mystic lived in this house in Zurich, Switzerland. In the house at the rear of the little court at the left lived his friend, another poet, mystic, and philosopher, Johann Wolfgang von Goethe.

Greetings!



ARE ALL PSYCHIC EXPERIENCES MYSTICAL?

Dear Fratres and Sorores:

All strange phenomena mystify the human mind, especially if such are of a personal nature, that is, intimate. Magic itself is psychologically the result of man's relegating imaginary causes to occurrences for which no physical ones can be perceived. The human mind abhors a vacuum. It wants an explanation for every experience. If it cannot discern one, it will invent one. We can only surmise why man does this. Perhaps it is because it gives him greater security in the attempt to convert the *unknown* into the *known*. Often what he presumes to be the known is later proven false.

What are dreams? The earliest historians relate in their accounts what a strong influence dreams had upon the thoughts and deeds of man in the past. Such "sleep" experiences are puzzling, mysterious, and often terrifying. The mechanics by which such occurred could not be explained objectively. There appeared to be something "other world" about the phenomenon of dreams. They suggested an inner life, a relationship to those attributes, or qualities, which man conceives to be the dual part of himself. This inner element of his dual being had attributed to it a spiritual, or supernatural quality. All dreams were, therefore, thought to be a function of the *psychic*, that is, the soul part of man.

Among primitive peoples many forms of mental aberrations and abnormal functions were likewise attributed to the psychic, that is to supernatural influences. Persons afflicted with epileptic seizures, and who uttered incoherent sounds when stricken, were thought to be divulging communications from a god. Those who fell into trance states were likewise thought to be infused at the time with the mind of some transcendent entity. Mohammed and certain other religious founders were addicted to trance states. Their utterances during such states were carefully recorded as a kind of enigmatic divine instruction.

The oracles of Delphi sat upon golden tripods which were placed over apertures, clefts in the rock from which were emitted fumes. The young women inhaled these and entered into a state of intoxication. They then uttered incoherent remarks which were in reply to questions submitted to them by priests on behalf of inquirers. The priests then interpreted their gibberish, as they cunningly saw fit, to apply to prevailing situations. The ancient populace as a whole construed such predictions as psychic, that is, as a result of divine intercourse.

The "speaking in tongues" when in a trance state and self-hypnosis, are often considered a form of charism, that is, a special divine endowment. At some of the highly emotional evangelical meetings, when individuals induce within themselves a state of hysteria, such is credited to a divine possession. In other words, it is assumed that the often unintelligible cries and remarks made by such persons are a form of psychic phenomena. It is implied that a deity is speaking or acting through the personality of such an individual.

Strange or unfamiliar emotional states, depression, intense excitement, or general nervous disorders and their effects are frequently construed as being of psychic origin. Unfamiliarity with *physical* phenomena causes many persons to relate the effects of such things to a psychic or mystical experience. There are many functions of our being which occur psychically but which in no way should be construed as of a mystical nature. Especially is this so if one uses the term psychic to apply to every experience which is not objective. What is meant is, there are many effects of our emotions and mental processes which are not of a psychic nature, if by that term we mean being cosmic or divine in source.

Some individuals have thought that even afterimages are a form of psychic phenomena. If they had been staring in the direction of a white light, and then turned their head and

closed their eyes upon the retina they would experience a geometrical pattern of bright colors and would become mystified. Not knowing the physiological cause, they would attribute it to some psychic influence. Other persons having inner ear disturbances causing strange noises—ringing, buzzing, or murmuring sensations—imagine them to be caused by a supernatural entity or psychic force.

A *mystical experience* is a unique kind of psychic state. It is a particular type of consciousness. The proper and technical definition of mysticism, succinctly put, is a personal, or intimate, union of man with the Absolute. It is a man's direct awareness with what he conceives to be the *One* whether he gives such the appellation of God, Universal Mind, or Supreme Being. It is difficult for the individual to define, in objective terms, this kind of realization.

The self, the ego, assumes a different characteristic in the true mystical state. Yet, in such a state the self has been generally delineated as being free of all physical, objective reality, or so it seems to the one having the experience. Self has no longer such physical sensations as weight, pressure, or thermal qualities, that is, such as hot or cold.

The awareness of one's physical surroundings appears lost to the individual during the mystical experience. Or, rather, it should be said, he seems to rise above them. There is, so mystics relate, the feeling, the ecstasy, of embracing the wholeness of all. This in turn is explained as experiencing no separateness. One feels himself as being a part of all existence and yet nothing has a separate identity by which it is realized. We might, for analogy, say that it is like being a segment of a jigsaw puzzle, but without being conscious of the parts of which it consists.

The aftereffects, if we may call them that, of this mystical experience are rather varied and yet they do fall into definite classifica-

tions. One gains a noetic insight, that is, an influx of what appears to be a profound understanding and a new knowledge. Perhaps it would be best to say one receives a clarification to himself of many previous perplexing questions. He seems to understand that which was once inscrutable. There is also a regeneration of morale or a new confidence. This is exhibited as a self-assurance which makes the difficulties which arise more easily surmountable.

What about such phenomena as the projection of consciousness, the awareness of the projected self of others, the mental transmission of thought, and mental healing and creating? Are they not referred to as mystical experiences? They are often so-called because they are related to the higher levels of consciousness, higher than those of the objective and subjective states.

Mystical has been used as an all-inclusive term to refer to general psychic phenomena but actually it only applies to certain innate powers. Intuitive impressions, premonitions, and monitions are still other functions that lie within the province of man as rather uncommon experiences and which are placed in the category of mysticism, but only erroneously so. They, too, of course, are of the psychic or inner cosmic intelligence of man, functioning in conjunction with his physical being.

Most certainly inexplicable experiences which the individual has and which are terrifying in their nature are not to be thought of as mystical. Some dreams are very realistic and if they are of a frightening nature, and if the individual is not thoroughly acquainted with the meaning of mysticism, he is apt to say, "I had a most disturbing mystical experience." Perhaps this wrong connotation of mysticism is also due to the rather popular misconception that there is a relationship between mysticism and the mysterious. The two words are basically actually contrary, or opposed in meaning. It is only

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wrong usage by the unlearned that has made these words seem to have any similarity.

Words often acquire a false definition through usage and circumstances. For example, the word *liberal* today is acquiring a defamatory significance only because it has become associated with certain peoples or doctrines whose conduct has not been generally acceptable and who have styled themselves as liberals. After all, the words *liberal* and *liberty* are related to freedom whether of thought or action. They have a complementary relationship. However, because certain acts or thoughts are not commendable and are often placed under the title of liberal, there is no reason to stigmatize that word. It is unfortunate that in this same manner the word mysticism has at times received a stigma by attributing to it quite unrelated phenomena.

Fraternally,

Ralph M. Lewis,
Imperator

What Is Faith Healing?

A soror from New Zealand addresses the Forum: "From the Rosicrucian view, everyone has a healing power which can be developed to cure and relieve physical disease. What is the difference between faith healing, spiritual healing, and mental healing?"

Everyone realizes that there is a *body-mind* relationship, more technically known as a psychosomatic relationship. For example, we know how anxiety and worry can cause a loss of appetite, loss of weight, fatigue, and tension. Morale is a state of mind that affects our physical well-being, also. Low morale, or depression, inhibits our mental and physical activity and, if severe enough, affects the digestion. Peptic and duodenal ulcers arise from psychic and emotional stress and strain. They affect the flow of the gastric juices and disturb the normal digestive functions.

However, just how gastric ulcers are generated or created is to a great extent still a medical enigma. But such specialists as gastroenterologists do know that *states of mind* and emotional disturbances are factors. Conversely, a happy and contented individual, who experiences a personal peace, is usually free from all the maladies that arise from psychic disturbances. By psychic, in

this instance, we mean mental and emotional disturbances.

Our thoughts are not body-confined. The phenomenon of extrasensory perception, or mental telepathy, is evidence that the energy generated in the neurons of the cerebrum can produce harmonics of itself of an extremely high vibratory frequency and is not affected by time, space, or matter. Further, there are radiations of what we may term energy that are generated by the Vital Life Force and the molecular substance of our bodies, which create a *human aura*, a kind of radiant energy field around our bodies. It is a psychic counterpart of our physical being, just as the hazy aura of a street lamp in a fog outlines the lamp's form.

This mysterious energy field about the human body has long been known to real mystics and students of psychic phenomena and science now realizes its existence. This radiant energy discharges itself particularly from the radial nerves in each hand, which terminate in the thumb and first two fingers. In the Rosicrucian teachings, it is explained how this vital force may be increased and polarized with a positive charge so that it can be discharged at will from the body. This energy can be used for curative purposes and to relieve the physical and emotional distress of others.

All human beings do not generate the same intensity or extent of this energy. In some, the energy reservoir is acquired even without conscious effort. To use an analogy, all persons have the faculty of memory, but some have a better memory than others. Those who have or can easily develop a considerable flow of this energy are able to transmit it to others. There are various metaphysical systems recognizing this natural function of man and teaching certain techniques regarding its use. The Rosicrucian method is one of the oldest and perhaps the most practical. In the Rosicrucian monographs concerning the healing art, this is explained in detail.

There are persons with a natural excess of this curative, psychic energy who have never studied physiology, mysticism, or metaphysics. They have learned by accident that their touch, or "the laying on of hands," can relieve organic distress in others and that it has a healing property. Although often ignorant of the nature of their powers, these persons receive the appellation of "healers."

Faith healing is principally the introverting, the turning inward, of this energy into one's own nervous system so as to vitalize the cells, blood stream, and the nervous systems. The devout religionist who prays that he may be healed attunes his subconscious self with the cosmic forces which are in and around himself. He thereby induces an inner state of harmony by self-suggestion, and this curative energy is often pertinent enough to correct the inharmony of the malady from which he is suffering. Actually, by such a method the patient frequently is healing himself.

The average medical doctor will wish to inform his patient that it is also necessary that he have "the right attitude of mind." In other words, he must think positively. It is only another way of saying that the patient should introvert the power of his thoughts and the radiant psychic energy to revitalize the natural curative properties of his being.

It is a known psychological factor that faith healing requires a belief in the existence of some transcendent external power. The average individual would have no success with faith healing if he were told that primarily he is inducing a state of mind by which he energizes himself and stimulates the immanent healing processes. When ill, it is instinctive for one to feel dependent upon some condition or thing other than himself.

Are faith healing and spiritual healing related? They are basically the same. Spiritual healing generally refers to the belief that a supernatural or divine power reaches down to or is invoked to enter the patient and heal him. Actually, these psychic qualities permeate our being at all times and only need to be stimulated and directed.

We cannot fail to mention certain dangers that exist in faith healing. An individual may be stricken with a serious infection which can be remedied more quickly and effectively by such physical means as the injection of an antibiotic. The patient may not have the ability to direct his own psychic powers to heal himself quickly. Consequently, a delay may cost him his life. For example, a serious attack of appendicitis needs professional care *unless* the individual by long personal experience knows that he or she absolutely has the ability to cope with such a condition. Delay might otherwise

result in a rupture of the appendix and a fatal infection.

There are religious sects who require their adherents to refuse all medical and other professional therapeutic aid. They resort to prayer alone. This, of course, is a form of faith healing. But is the individual sufficiently apt at it? Has he developed and can he manipulate the psychic energy adequately merely through his belief? In many instances, he has not and as a result has passed through transition unnecessarily.

At times, too, faith healing can become a state of temporary *self-hypnosis*. Through his suggestion but not actually from the real use of his psychic energy, the individual produces a kind of self-anesthesia. Consequently, for the time being he no longer experiences his usual pain and discomfort. A mild paralysis may be overcome through this strong self-suggestion so that the patient rises or walks from his bed. Many who experience "cures" of this kind at, for example, evangelical meetings are under the mass hypnosis of the emotional session. Hours or days later, the temporary inhibition of their malady and the power of their suggestion subside and the effect of the malady returns with full force.

Unless one knows that his healing powers are adequate, he should use them only *in conjunction* with other established therapeutic systems. Furthermore, it is known by Rosicrucians and by certain other students that a direction of such healing powers to the known cause is more effective. The "I want to get well" affirmation is not sufficient. It is too much of a dissipation, a scattering of the mental power. One first should be *diagnosed professionally* to learn, if possible, what his malady is and what organs or systems of his body are particularly affected; then he can direct the psychic power intelligently to remedy the cause.—X

Natural and Cosmic Laws

A question reaches the Forum asking for a definition of the difference between natural and cosmic laws. The frater asking the question cites as an example the law of gravity, which is considered a natural law, and wants to know how it differs from what we may conceive to be a cosmic law. In other words, what are natural laws and what are cosmic laws?
(*continued overleaf*)

If my understanding is correct, I think this is a question that can be answered simply in few words: There is no difference between natural and cosmic laws. Let us take the example of the law of gravity which the frater refers to. The law of gravity, according to natural law (however, I am not attempting to explain it in terms of technical physics, which would be beyond my understanding of the subject) is simply the exertion of a force that holds movable bodies to a larger body.

In other words, the planet earth exercises gravity, and for that reason we as human beings, the movable objects that are forms of conveyance, are restricted to the surface of the planet. To the best of our understanding, this law of gravity acts similar to a magnetic force that attracts all physical objects and keeps them from flying off into space away from the earth.

When we stop to think about it, that is a marvelous manifestation. It is a manifestation of a force completely beyond our comprehension, insofar as its origin and method of working is concerned. We can understand the function, and man has been able mathematically to formulate certain principles as a result of the study of the law of gravity; but that still does not explain its existence or the reason it was put into operation, in the first place.

This law, then, since man has understood something about it, is accepted as a natural law. When we realize the wonder that we experience in having available to us the functions of such a law, we certainly credit its existence, formation, and continued functioning to a force much greater and more profound than man himself. In that sense, the law is equally as much a cosmic law as it is a natural one.

The line between natural and cosmic laws is imagined by man, or, we might say, is artificially drawn within the consciousness of man and has nothing to do with the law itself. The law of gravity, the laws that regulate the operations of the planetary movements, the laws that produce the days, the seasons, the other changes of the year here on our planet, are considered as natural laws, but before men understood them, certainly they must have been considered as supernatural laws.

In the beginnings of man's enlightenment, when he was moving from the state of an

aborigine to that of a civilized human being, there grew up traditions and rites that revolved about certain important changes. One of those was the observance of the equinoxes, that is, when seasons changed. Particularly was this prominent with spring. Also prominent were practices at the winter solstice when the shortest day arrived. Man performed various acts to appease his gods so that the days would not continue to become shorter but would begin to become longer and move toward the season of plenty and finally the harvest.

Man looked upon these phenomena as direct manifestations of the working of forces beyond him—the working of gods that were considered something like himself, that is, being anthropomorphic in concept. They had to be appeased and catered to in order that they would conform to man's hopes and wishes. As man began to be familiar with these laws, he learned that the ending of winter and the coming of spring happened whether or not he appealed to his gods.

When he began to realize the functioning of these laws and to understand them to a degree, they became natural instead of supernatural. All manifestations in the universe, therefore, are cosmic laws; put into effect to produce the results and the effects that we observe and deal with throughout our lives.

We cannot draw a line between laws of God, laws of the Cosmic, and laws that function without man's control. The only laws that are not of cosmic origin are those which man himself makes in his complicated society. Manmade laws may be modified, may be broken, may be eliminated.

Cosmic laws, fortunately for the human, are not subject to man's manipulation although he may learn to direct them to a degree. They are continuous, and the fact that they continue to function is the ever-present proof of the justice of the divine force or source of all things. Cosmic laws were put into effect that certain principles or concepts of the Creator of the Universe might carry that universe toward the ultimate purpose for which it was designed.

The better we understand the operation of these laws, the better we can work in concert with them, and as a result bring ourselves closer to the source from which the laws originate. We can direct them wisely or unwisely, and man's destiny is wrapped up in his decision in recognizing these laws

and working with them for the purpose of his own evolution, for the well-being and peace of the human race and all the life that lives with it.

It is unimportant how we classify these manifestations. Whether we call them the laws of God, divine laws, cosmic laws, natural laws or merely forces existent in nature, makes no difference. We know that we live in a complex environment, the beginning of which and the ultimate purpose of which are only vaguely known to us. The fact that laws are operating should be evidence to us that the destiny of man is wrapped up in the eventual manifestation and eventual purpose of these laws.

Since man has been given intelligence and lives here as a part of that environment, it is only logical to conclude that he should try to understand them, should try to work with them to harmonize himself with the same source that caused all these laws to be. Then he, too, will grow toward his eventual purpose and will reach a time of understanding and complete harmony with the original source of all laws, all life, and all manifestations that have existed and will exist in this universe.—A

Facts Rosicrucians Should Know

Recently a Grand Councilor forwarded a series of questions to the Grand Lodge. He said: "I believe it would be for the good of the Order if the Imperator or someone delegated to do so would explain, point by point, the answers to certain questions that I know are in the minds of many although they may be too reticent to speak of them openly. Perhaps the *Forum* would be a good place to discuss these, or through a letter to all members."

Then the Frater listed questions that had come to his official attention as Grand Councilor. I shall answer each of these in turn. Permit me to preface my remarks by saying that the questions are similar to some which previously have been answered many times in the *Rosicrucian Digest* and *Rosicrucian Forum* through the years and numerous times from the Convention platform before hundreds of Rosicrucian members here in Rosicrucian Park.

• Why does AMORC employ the autocratic form of control?

Let us first turn to the Constitutions of the Order. They are the authoritative source of the laws and rules, and in them we shall find the explanation. The Preamble of the *Constitution of the Supreme Grand Lodge of AMORC* says in its opening lines: "To teach, foster, and perpetuate the traditional principles and laws of the Ancient Rosicrucians as it may be applied to present day conditions and needs; . . ." Throughout the history of the Rosicrucian Order, it has been the *tradition* for the Imperator to be the autocratic executive with exclusive authority, but within the spirit and purpose of the Order.

Now let us turn to the legally adopted *Constitution of the Grand Lodge of AMORC* and determine how the Imperator receives his authority *legally* and according to tradition. Article II, Section 6B, states: "Doctrinal-Ritualistic matters of the Order (including the hierarchal authority for the Order and all Esoteric Power) rest in the hands of the Imperator who may assign some sections of this work to the Grand Master, Grand Secretary, and Grand Treasurer, or other high officers of the Grand Lodge.

"The administrative control of this Grand Lodge, in accordance with the provisions of the charter from the Supreme Grand Lodge, rests in the exclusive control of the Board of Directors of the Supreme Grand Lodge and said Board of Directors may assign certain phases of the administrative work of the Grand Lodge to officers and members of this body."

Section 7A of Article III reads: "It is hereby recognized by this Grand Lodge that the present Imperator of the Supreme Grand Lodge and of the Order [this referred to Dr. H. Spencer Lewis] holds his position by virtue of an election held by the original organizers of the AMORC of North America in the City of New York, New York, on the first day of April, 1915, when the first Supreme American Council of the AMORC was composed by the members assembled under instructions given to H. Spencer Lewis by the Rosicrucian Hierarchy of Europe.

"The signed document reporting the decision and election at this meeting represented the first American charter of the AMORC of

North America under its modern regime and a synopsis was published as a preamble to the *National Constitution of AMORC* adopted in Pittsburgh, Pennsylvania, during the First Rosicrucian Convention of July 31 to August 4, 1917.

"According to the said *Constitution* adopted in 1917, the Emperor, H. Spencer Lewis, was elected to his position, *ad vitam*, or for life. This was confirmed and ratified by later Conventions of the International R+C Council. It is hereby recognized in this Constitution that his successor and all future Emperors of the Order in this jurisdiction shall be selected as provided in the *Constitution of the Supreme Grand Lodge of AMORC*."

A footnote to this paragraph reads: "Dr. H. Spencer Lewis passed through transition on August 2, 1939. In accordance with the provisions of the *Constitution of the Supreme Grand Lodge of AMORC*, Ralph M. Lewis was elected Emperor of the North and South American Jurisdiction of AMORC and President of the Board of Directors of the Supreme Grand Lodge on August 12, 1939."

With regard to the obligations and duties of the Emperor, the *Constitution of the Supreme Grand Lodge* states, in Article V, Section 4: "The Emperor shall hold office for life. He may be removed by the Supreme Council for malfeasance in office or after due conviction of a crime involving moral turpitude; provided that he shall not be removed until after due trial and conviction by the Supreme Tribunal of this Order. He shall devote his time and energies to the interests of the Order and shall receive such compensation as the Supreme Council may determine from time to time. If the Office of the Emperor becomes vacant, it shall be filled by the Supreme Council."

Article VI, Section 2, establishes certain material and financial controls since AMORC is a *nonprofit* organization. It states in part: "This corporation shall have no capital stock nor is it organized or shall it be operated for pecuniary gain or profit nor will it distribute any gains, profits or dividends to the members or officers of the corporation or to any other individual. The property, assets and net income of this corporation are irrevocably dedicated to the purposes for which the corporation is formed and no part of any property, assets or net

income of this corporation shall at any time ever inure to the benefit of any director, officer or member thereof or to the benefit of any private individual."

• **What system is used by the Supreme Grand Lodge to select its replacements?**

This question might be answered by two words: *qualification* and *experience*. Throughout the years, a number of worthy persons have served on the Board of Directors of the Supreme Grand Lodge. Some have passed through transition. Others have retired because of age. The qualifications for such a position are these: first, membership in the Order for a number of years; second, an excellent understanding of the teachings; third, a combination of intelligence, good education, character, and experience in the academic or business world; fourth, several years training in an administrative and ritualistic capacity in AMORC; and fifth, evidence of willingness to sacrifice many personal interests and ambitions for the principles and ideals of AMORC.

• **Why was Rosicrucian group healing abolished?**

This query alludes, we presume, to group healing in lodges and chapters. AMORC is *not* a therapeutic institution; that is, it is not a health organization. Healing is but *one* of the subjects and activities taught in the Rosicrucian teachings. As individuals, the members can and are encouraged to use Rosicrucian healing methods as instructed and wherever they can properly do so. A Welfare Committee formed in the different subordinate bodies visits members who are ill, but group healing activities are not part of the functions of the Order. They were begun by some bodies of the Order and they caused difficulties because they placed over-emphasis on such activities and were discontinued for that reason.

• **Does the Lewis family "run" the Supreme Grand Lodge?**

The Constitution of the Supreme Grand Lodge and the State laws under which it functions "run" the Supreme Grand Lodge. When AMORC was first re-established for its second cycle, Soror H. Spencer Lewis helped Dr. H. Spencer Lewis in all of the formative work, for which, of course, there was no remuneration. In fact, there were no resources with which to engage outside paid assistance. In later years, his son and daughter-in-law assisted. The Supreme

Grand Lodge is *not* composed entirely of the "Lewis Family"; there are and always have been other members of the Board of Directors who are not related to the Imperator. All members of this Board have an equal vote.

It is significant that the Imperator is the *only* member of his family who is a Supreme officer of the Rosicrucian Order. Neither Soror H. Spencer Lewis nor Soror Gladys Lewis are officers, nor do they receive any salary as such. In fact, there are only three officers of the Supreme Grand Lodge. Two of these are the Supreme Treasurer and the Supreme Secretary. Neither of these has any family relationship to the Imperator or to the "Lewis Family."

By referring to the answer given to the first question, it will be noted that the Rosicrucian Order, AMORC, is a *nonprofit* organization. Therefore, no funds or assets can inure to any member or officer thereof under the provisions of the law.

- Why does the *Rosicrucian Digest* not print the names and addresses of subordinate bodies?

If one will turn to a Directory issue of the *Digest*, it will be seen that the *names* of the subordinate bodies *are given*. For example, Hermes Lodge in Los Angeles, California; Michael Maier Lodge in Seattle, Washington; Alden Lodge in Caracas, Venezuela, etc. It will be noticed that most of the subordinate bodies use as their official name the name of the city in which they are located.

For many years, the *complete* addresses of all subordinate bodies were shown in the *Digest* Directory. This resulted in a continuous solicitation of these bodies and their officers for the purposes of commercial organizations. Religious fanatics and some so-called *esoteric* orders sent literature to these bodies vilifying AMORC. In other words, the names and addresses were being continually misused by outside sources—that information being available to them, of course, since the *Digest* is a public magazine. To prevent these abuses, the addresses were eliminated.

However, (and it is so stated in the Directory) any active Rosicrucian member intending to travel may write to the Grand Lodge requesting the name, address, and time of meeting of any subordinate body he intends to visit. This information will be provided gladly; but to send out lists of these lodges, chapters, and pronaoi several times a year

to each member throughout the world would cost several thousands of dollars.

The addresses change from time to time; consequently, one annual list would not suffice. Is it not simpler for the individual member to request an address in advance and enclose postage for an airmail reply? The Directory in the *Rosicrucian Digest* indicates where every subordinate body is located so that every member has the opportunity of knowing which one is adjacent to him or if there are such bodies in the city or cities he intends to visit.

- Why does the Supreme Grand Lodge not publish financial and membership statistics?

The Order believes it would be to no advantage to publish its confidential statistics in publications which might reach the general public. We are a private organization, operating quite unlike a public utility or a stock-holding corporation. This does not mean that such facts as concern the revenue of the organization and the salaries of the Supreme and Grand Lodge officers should be concealed.

In fact, at every annual International Rosicrucian Convention held in San Jose, an Administrative Committee is formed. The members of this committee are members from points throughout the world who *volunteer* to serve in this way. No officer or member of the AMORC Staff is permitted on this committee.

The committee makes an investigation into the books, records, accounts, salaries, and payroll of the AMORC. It verifies such findings by referring to the financial statistics prepared by a nationally known firm of public accountants. For example, in the last report (1964) made before the entire Rosicrucian Convention, the committee said:

"The Administration and Resolutions Committee, after first visiting all departments of administration and interviewing Supreme Grand Lodge and Grand Lodge officers, wishes to extend to them our appreciation and thanks for their wonderful cooperation. They were most gracious in allowing us to view all necessary information, including the *complete annual audit made by Arthur Andersen & Company* (Certified Public Accountants).

"It is the opinion of this committee that the officers of the Supreme Grand Lodge

and Grand Lodge are to be highly commended for their dedicated and highly effective management in these difficult times."

All salary information and the general payroll are thus available to every member who attends the Convention, either by personally being a member of the committee which examines these records or books or by hearing the committee's report. Such a committee investigation includes reference to all income of the Order, all bank and other deposits, as well as the Order's fixed and liquid assets.

It must also be stated that as a nonprofit organization, the books of the Order are audited periodically by accountants of the *United States Treasury Department* to determine that the AMORC is conforming to requirements under the law. The Grand and Supreme Grand Lodge officers receive modest salaries for their work and the responsibilities they assume as well as for the special experience required of them. In the commercial world, they could receive larger salaries for similar responsibilities.

The committees of members who have investigated the affairs of the Order at each Convention have often stated in their Reports read before the entire Convention that the officers' salaries are of a low scale judged by outside standards in the United States. However, each officer of AMORC is supposed to receive extra compensation, not in money but in the satisfaction from what he is doing.

- When a subordinate body is closed by the withdrawal of the charter, what disposition is made of its effects?

All funds of a subordinate body are held by it in trust for the purposes of the Order as stated in the Grand Lodge Constitution. However, the subordinate body may use them for its needs as provided by the Constitution. If for any reason a subordinate body becomes inactive, its assets and monies must be returned to the Supreme Grand Lodge as custodian for them. They never, of course, are the property or possession of any member or officer.

Files, robes, and items of that kind are kept in storage at the Grand Lodge. Any monies are deposited in the funds of the Order but show a credit in the name of the inactive subordinate body. In other words, such money is a liability of the Supreme Grand Lodge. Morally and legally, it is

obliged to reimburse the subordinate body with that sum when it is constitutionally re-established and functioning. The financial records and statements of the Grand Lodge show such a liability and obligation for any subordinate body funds.

- Does AMORC make a profit?

The Rosicrucian Order, AMORC, cannot make a profit in the commercial sense of the word, that is, any funds received over and above those covering expenses cannot inure or accrue to the benefit of any member or officers since the AMORC is legally chartered as a nonprofit organization. However, the Order is permitted to receive funds, when that is possible, over and above its operating expenses.

Such funds must be *used strictly* for the propaganda and maintenance of the Order, or held in reserve for any contingency that may occur. Often, as financial statements available here at the Grand Lodge level will show, the income at times is *less* by far than the current expenses. Conversely, at other times the income is in excess of expenditures. AMORC must carry a substantial reserve fund if it is to survive.

It must be realized that we are an international organization. If in some nation of the world funds are devaluated or completely cut off by economic or political conditions in that country, it means that the income to the AMORC Grand Lodge would drop immediately and considerably. Nevertheless, we are obliged, for as long as we can, to continue membership services to the Rosicrucian members in that afflicted country. If we had no reserve funds, this could not be done. In fact, at times international conditions become so severe as to threaten even the future of any reserves.

We hope that once again these answers provide the information desired. We urge each of our fratres and sorores to read the *Constitution of the Grand Lodge* of the Order. Most of the questions covered in this article are authoritatively answered within the *Constitution*.—X

The Effectiveness of Affirmations

In an article on the subject of "worry," in a recent issue of the *Rosicrucian Forum*, there appeared the following statement: "Affirmations, unfortunately, solve very little." A soror has written to state that she

is not completely in agreement with this statement. She states that while she has read in the *Rosicrucian Forum* and in other Rosicrucian literature discussions regarding the idea that affirmations have little or no value, she believes there are exceptions.

She goes on to point out that affirmations can carry certain value if one has the proper attitude and if the purpose in using affirmations is in accordance with the ideals that we practice. She compares affirmations with prayer. In fact, she states that an affirmation can be used as a form of prayer which is the reiteration to oneself, as it were, of certain ideas.

Affirmations, generally speaking, in the experience of most individuals will be proved to have no value in themselves. As was stated in the same article from which the quotation regarding affirmations "solving very little" was taken, reference was made to a school of psychology that developed some years ago based upon the principle that affirmations could be used as problem-solving mechanisms.

If I remember correctly, the wording was that one should say, "Every day, in every way I am getting better and better." This phrase was popular for a period of time, and because of the personality of the founder of the system of thought that promoted this concept of affirmations, it attracted a great deal of attention. I can remember many people going around at their work and in their leisure time repeating this statement over and over again. Then without comment or publicity the practice and idea disappeared entirely.

One important fact emerges from the consideration of this experience. Why did the idea lose favor? Why was the practice discontinued? It is obvious to any individual that if the repetition of the affirmation that an individual is improving physically, morally, financially, and socially were beneficial, the process would have been continued.

If people who were ill became well as a result of repeating an affirmation, or those who were poor became rich, then the practice would have been maintained and probably never discontinued. The fact that it was discontinued and forgotten simply proves one fundamental fact: The repetition of the affirmation accomplished nothing or, at least, very little.

I do not, however, question the soror who wrote that she doubted the assertion that affirmations have no value. Affirmations may have value, but in a rather roundabout sense. To understand this, we have to review some of the fundamental, psychological principles involved in the Rosicrucian teachings.

One of the basic principles in this area concerns the fact that man functions with two types of consciousness, an objective consciousness, which is the area in which we are aware of the sense impressions that reach us through our sense faculties, and a subconsciousness, which is the consciousness of the inner self or the soul.

In one of the early Temple degrees, we are taught something of the nature of the types of consciousness, and I have unduly simplified here by referring to only two states of consciousness as the Third Degree chart will explain in more detail if we make reference to it.

Basically, subconsciousness is the consciousness that remains subordinated to the objective consciousness while we are physical, living beings. We live in a world dominated by the material and the physical, and, consequently, we have to devote a great deal of our time and effort to dealing or coping with the physical world of which we are a part. That is why many have adopted a materialistic philosophy. They have overdone, as it were, the material side of their being.

Through the five physical senses we receive impressions that arrive at our objective consciousness. We think in the objective consciousness, and that becomes the state most known to us in our periods of reflection and introspection. But what we must remember is that the objective consciousness is a gathering area. It is where impressions are brought together.

The objective consciousness has little power in itself to change anything it receives. It only assembles them. The objective consciousness is like a huge filing system in which all the impressions received through the eye, ear, nose, or other senses come together and are correlated with the previous impressions.

To go a step further, we must realize that objective consciousness can also receive impressions through a sixth channel, sometimes known as the sixth sense, the inner voice, or

the subconscious. We receive impressions from the subconscious through the process known as intuition, and the knowledge that comes to us intuitively is the knowledge that is accurate and is always dependable because the subconscious mind is a part of the universal consciousness. It is our link with the source of life that caused us to be, in the first place.

On the other hand, as the subconscious mind functions in each of us as individual entities, it accepts deductively any information that we give it. The subconscious does not discriminate between the types of knowledge gradually brought to its level; consequently, man can use the subconscious as we are taught through various exercises in our early degrees, by subtly using suggestion to give the subconscious impressions and ideas that are constructive.

Many of the body's functions, for example, are carried on unconsciously. That is, we do not objectively direct our heart to beat or other vital processes to take place. There is a close correlation between this inner consciousness and the sympathetic nervous system, which deals with the maintenance of life and balance within the human body.

Therefore, by subtly suggesting to the inner consciousness that we wish to gain in harmony, in our relationship with the infinite, with the Cosmic, we are implanting within our inner consciousness the ideas which will bring about a change in our general circumstances and physical condition.

We are taught through the process of concentration and suggestion how to develop these concepts and dismiss them from our objective consciousness that they may enter into and thrive within the subconscious area. We are taught, for example, that if we maintain an idea in objective consciousness and never release it, it can never be any more than an objective idea. It must be transferred to the subconscious mind before it becomes an effective force which will produce results in our personal experiences.

I will not attempt here to go into the details of the technique for the use of concentration and subtle suggestions to the subconscious mind. I refer you to your monographs to review these ideas and to study the exercises that help us to develop the technique by which we can use this particular ability effectively. However, there

are times when those who, as the soror who wrote concerning the subject of affirmations, use affirmations consistently have in a sense used affirmations as if they were suggestions.

To affirm a fact or a desire and to dismiss it from consciousness is to use it in a way that it becomes a suggestion to the subconscious and in that way can be effective. Therefore, I believe, like this soror, that those who have found some effectiveness in the use of affirmations have either intentionally or unintentionally used the affirmation as a process of making suggestions to the subconscious mind.

The reason that affirmations are usually not effective and of little value is because of their constant repetition at an objective level. To repeat over and over again a statement, whether we believe it true or not, and to think that we can influence our lives or the lives of others by such repetition is to confine the concept or idea to objective consciousness by the very process of reiteration. We must remember that as long as an idea is in the physical, objective consciousness, it can have no effect because it cannot function outside the physical level.

On the other hand, to concentrate on an idea and dismiss it so that it can carry on in the subconscious area is to use an idea constructively and effectively. Therefore, whether or not we call our suggestions *affirmations*, or merely suggestions is not as important as the fact that we dismiss our most important desires and wishes from objective consciousness so that they may function and develop within the area of the subconscious mind.—A

Lingering Parental Authority

A soror from the state of Washington would like to see an article in the Forum about parental authority for children beyond the adult stage. This soror, although many years an adult, is still subject to unwanted parental interference in her affairs.

We have had other similar cases reported to us over a period of years. It is not uncommon for parents to try to retain their authority over their children after adulthood. It is even more common for children to retain a sense of duty and loyalty to parents as they grow older.

Both of these urges, or sentiments, are the result of the long period of *togetherness* ex-

perienced by most parents and children. Parents have expected obedience from their children since they were born. Habit patterns have been built up. Children, on the other hand, have looked to their parents for guidance. They have built up a dependence on parents that incurs a deep sense of loyalty. It is not always a simple matter to erase these sentiments at a specific point in time.

The problem is more the parents' than the children's. It is an obligation on the part of parents to wean their children in such a way that at adulthood it would be theoretically possible for each to go his own way without need of the other.

No child ever grows so old that advice from his parents should go unheeded, but there should be no strings attached to such advice after adulthood has been attained. There should be no feeling on the part of the young adult that the advice has to be followed. There should be no retaliation on the part of the parent if it is not followed.

Parents should always be prepared for the day that their children will leave them. They should wean them as gradually as possible so that the final breaking-away is no sudden change in their pattern of living. There should be a getting-used-to period of adjustment, with children being allowed more and more independent action as they near the breaking-away point.

Lifetime loyalty to parents is a very normal consequence of a well-balanced, happy home life. Most children remain appreciative of their parents' part in making their own lives secure and satisfying. With some children, such loyalty may stem from a need to retain some attachment with the parents; but, for the most part, loyalty to parents is a result of a willingness on the part of children to want to share their lives and their blessings with them.

Parents who take advantage of children's innate loyalty to them are performing a great disservice. Children so abused will lose their chance to grow and develop creative abilities of their own. Such selfishness on the part of parents reflects their own immaturity and inability to cope with the problems of the world and the environment in which they live. Children who have reached the adult stage, if subject to a situation where unwanted parental authority is being asserted, should themselves assume the responsibility of mak-

ing the break. It may seem harsh to defy a parent's wish or command; but after a child is of age, he is responsible for his own actions and must make his own decisions.

Doting parents of adult children fail to realize that in not allowing their children to act independently they are greatly decreasing the children's chances for survival after their transition.—B

A University for Young and Old

A soror asks: "Who was responsible for beginning the Rose-Croix University? What year was the first term held? Have sessions been held consecutively since then, or were there years when they were not held?"

This question gives us an opportunity to extol the work of the University these past thirty years and to tell of its place in the Rosicrucian's life.

The present Rose-Croix University in San Jose, California, was established in 1935 and this year will hold its thirty-first consecutive term. The attractive Egyptian structure that comprises the first unit of the University represents the fulfillment of an ideal held by many Rosicrucians of the past.

Dr. H. Spencer Lewis was responsible for translating that ideal into a concrete program of housing and study and creating a curriculum in three distinct colleges.

In dedicating the first unit of the University, it was mentioned that the structure and curriculum fulfilled the ideal of Past Grand Master Charles Dana Dean. The fountain and plaza that front the University structure are a memorial to him. Members visiting Rosicrucian Park may view the bronze plaque at the base of the fountain which contains Frater Dean's name.

There have been Rose-Croix Universities before this time, however, particularly those that offered courses to Rosicrucians in the Renaissance period of Europe. The present school patterns its curriculum after these more ancient institutions and attempts to emphasize "freedom in the search."

The spirit of a university is sometimes more vital to its students than the subject matter which it presents. No matter what courses are offered, it is important that nothing be considered too inconsequential, no field of inquiry too limited, and no boundaries recognized if knowledge exists beyond them. This kind of approach to study brings

out the creative abilities of the students. It permits them to expand existing concepts or to develop new ones about the nature of things.

Academic freedom is honored at Rose-Croix University. Professors are carefully selected on the basis of their academic training and Rosicrucian background. Once qualifying in these respects, they are then allowed to explore their particular fields of study along whatever avenue they feel will throw more light on the subject.

Class discussion is a treasured part of any academic instruction. It is hard to measure how much information has poured into this writer's consciousness, for one, by the doors of knowledge pried open by inquisitive students. As they pry, they often open the floodgates themselves and have their answers before the instructor can reply.

There is nothing so hallowed, nothing so exciting, nothing so vital to the future of mankind as the CLASSROOM and all it entails. Every member who can possibly make it should strive to participate in such an academic experience whenever possible.

The first class in 1935 numbered fewer than fifty persons, including the faculty. Since then, the annual summer attendance has risen to over two hundred and twenty students. In addition, there are now twenty faculty members, presenting a choice of more than twenty-five subjects. Each Rose-Croix term offers a series of extracurricular lectures on subjects of vital interest to society as a whole.

In these series appear such distinguished speakers as the Emperor and staff members of AMORC, leading educators, artists, consuls of various countries, researchers, and specialists in particular fields of study.

Rose-Croix University has always endeared itself to students by its warm and relaxed environment. The beautiful grounds and structures, the easy pace of study, the relatively small size of classes, the helpful, understanding faculty—all make this a memorable experience.

In 1965, the spirit of Rose-Croix burns more brightly than ever before. Since it is the principal event of summer activities at Rosicrucian Park this year (the International Convention will be held in Toronto), attendance is expected to swell. In anticipation of this, there will be extra features added to

the program. For those interested, we shall take some space to outline the highlights of the 1965 term.

Because of the fact that there will be no Convention in San Jose this year, the curriculum of Rose-Croix will carry several special features such as a Temple Builder's Initiation and a Rosicrucian Forum. Students will have an opportunity to view some of AMORC's rare books and documents.

An impressive series of panel discussions, lectures, and demonstrations on the subject of *Creative Thinking* will be available for all students during the latter part of the first week, all of the second week, and the first part of the third week. This series will elaborate the steps by which Rosicrucians can develop the ability to think creatively, a requirement of any person who wishes to advance in his affairs.

All students have the opportunity to tour the AMORC Administrative facilities; to spend hours among the fascinating exhibits in the Rosicrucian Egyptian Museum, Science Museum, and Planetarium; to browse in the Research Library; and to attend convocations and rituals in the Supreme Temple.

Our distinguished faculty this year includes Dr. Ronald Clothier of Arizona State University's Zoological Department; Dr. Martha Pingel of Colorado Woman's College, Department of Humanities; Dr. W. H. Clark of Wayland Baptist College, Department of Philosophy; Dr. A. A. Taliaferro of Dallas; Dr. Albert Doss of Phoenix; Dr. San Feliz Rea of Caracas; Fratres Erwin Watermeyer, Harry Kellem, George Lea, Mario Salas, Harold Venske; Sorores Julia Crawford, Louise Vernon, Elaine Michelsen, Kathryn Williams, and Ruth Phelps.

Among the stimulating courses offered are: Psychology and Mysticism of Color; Creative Writing; Sculpture; Hermetic Philosophy; Writings of the Rosicrucians; Man's Psychic Structure; Painting and Design; Voice and Harmony; Drama; Logic; Marvels of Heredity; Initiation; Structure of Matter; Rosicrucian Healing, and others. For a complete description of these courses, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114.

Each of the courses now offered by the University is given over a period of one week, with students spending the full extent of their class time in that subject.

During each thirty-six hours of instruction, every effort is made to give the student enough material so that he can continue to meditate and work on the subject throughout the year.

Students may register for one week, or one course; for two weeks, or two courses; or for three weeks, or three courses. Each weekly unit is independent of the other. Students may enroll for any of the three weeks, singly or in combination.

We have endeavored to make the University program flexible and practical in the presentation of its unique subject matter. Not only can one gain from it vast new insights into the world around him, but the insights thus obtained will continue to open doors to greater enlightenment, happiness, and personal satisfaction, *ad infinitum*.—B

Balancing Karma

A frater now rises to address our Forum: "If an individual is suffering from the memory of a crime or wrong committed against another, how can his intensely guilty conscience be eased or eliminated if it is not possible to make restitution to the individual against whom the crime was committed?"

Let us first recall that karma is the law of compensation, of *cause* and *effect*. It is not retributive, that is, it is not a conscious being or individual who is imposing punishment for wrongdoing. Likewise, karma does not intentionally bestow awards as a merit for deeds performed. Karma is *impersonal* action, just as are any natural causes and effects. We each know that in human experience we have instituted certain causes at times from which we could foresee the development of eventual effects. If the effect was not to our liking, we could often obstruct the effect by altering the cause. This might consist of instituting a counter cause in order to mitigate the undesired effect. Scientists, mechanics, and housewives make such changes in their causative actions almost every day to produce the kind of effects they want to experience.

We also know, however, that there are some causes willfully or otherwise begun by us whose effects, if they are undesired, we *cannot* prevent. We are obliged to suffer them out, learn from them, and try to avoid

a recurrence. Our social and moral actions are often of this latter kind. We have committed some deed in ignorance or in passion only to regret it later. The cause continues unremittingly. We do not know of any counter cause that will oppose it and bring a halt to the effect. The consequence of such circumstances may often be severe physically, psychologically, or otherwise.

Such a condition, the realization of the effect of an improper cause, or deed, has often been declared a cosmic penalty. But such is an erroneous statement. No divine or cosmic intelligence imposed the punishment. There was no intent to discipline the wrongdoer. In such circumstances, we pay for our own shortcomings in knowledge or willful misconduct. We create our own circumstances. Therefore, all effects are not escapable, nor can they be assuaged.

In such a case as the frater has mentioned, there is no possibility of making restitution to the one who was injured. The emotional and moral effect of conscience, therefore, must be endured. A person, however, having such a degree of moral rectitude or conscience can make a personal compensation that will, to some extent, ease the pain he feels. He can, for example, enter into such human relationship or conduct of a humanitarian or charitable nature as will bring him emotional satisfaction. This, of course, will not ameliorate the original harm that he did, but he can feel that he is making compensation to society and to mankind for the wrong that has been done.

There are those who would call this sort of action the "easing of one's conscience," and they might further say that one subsequent right act does not always offset a previous wrong one. Our answer to that is that it depends upon whether the subsequent right act has been done sincerely and if there has been real sacrifice in accomplishing it. For analogy, an unscrupulous attorney who has taken advantage of his clients—charged exceptionally large fees and converted on one technical ground or another large portions of damages or legacy to his own benefit—may try to create a reputable image of himself. He becomes a member of the Board of Directors of a local church. He gives the church free legal advice and, perhaps, makes an annual contribution of a thousand dollars. All during the year, however, unethically

and ruthlessly, he has exacted thousands of dollars from persons helplessly caught in his legal web and artifices. Such is not a sincere effort to make adjustment or compensation for wrong. It is a subterfuge to conceal the real character and continuous misbehavior of the individual.

If one realizes that, morally or ethically, he has committed a wrong act from which another may suffer and whose effect he cannot prevent, the wrongdoer can then make adjustment cosmically. In meditation, with a true feeling of contriteness, he can ask for guidance. He can commune with the highest aspects of his own subconscious and appeal for direction in charitable, humanitarian acts in which he can participate. They must not, however, merely bring happiness or benefit to another; they must, as well, penalize the wrongdoer. In other words, there must be a real expiation for one's wrong acts and sense of guilt. One must experience, to some degree, the hurt which he has inflicted upon another. The dropping of a small donation into a basket somewhere, a sum of money which the contributor will never miss nor feel any inconvenience by donating, is no real karmic, personal compensation, and the individual knows that what he is doing is only a token act.

Further, such adjustments or reconciliations for wrong acts are more often effective in the form of *service*, that is, the giving of oneself rather than a material object. We may say that, psychologically, conscience is only eased of a sense of guilt when the person actually experiences a mental anguish or other pain for what he has done. Man expects punishment for what he conceives as personal wrong conduct. Therefore, until he does something that brings about this personal hurt, a sacrifice of some kind, the sense of guilt will still persist. In fact, those who do not make such an adjustment and have a severe sense of guilt may bring upon themselves an emotional or nervous disturbance. Religious confession, of course, helps those who are of a particular religious mind. In their confession, they are accounting to their God, or whomever they accept as his intermediary, for their guilt. They then conceive that they have invoked divine justice, or forgiveness, in their behalf; or the priest or clergyman may designate such acts as are said will compensate for the wrong.—X

Man's Existence

To ask the question whether or not man exists would seem not only foolish and useless but also by most standards of analysis, rather stupid. Man believes in his own existence as a result of introspection, that is, awareness of his own experiences. We do not have to prove our existence to ourselves, and we accept the evidences of life in the physical body as the existence of other human beings. We base our belief in existence upon both a subconscious and an objective decision. The subconscious is through introspection—that is, a looking into our own minds and deciding that we exist—and upon the objective use of our sense faculties to perceive the phenomena of life as expressed by other individuals.

Whether or not man would be satisfied with either one of these means of checking upon his own existence, we do not know, since we cannot conceive of a state of existence where we would have only subconscious or objective faculties and not both. When we ask regarding the existence of God, we leave both the area of our subconscious and objective experience and enter into an area of speculation. The speculation then is based purely upon the reasoning of our own individual selves dependent upon knowledge and experience.

These thoughts came to me as I read a recent book review of a book entitled *The Existence of God*. This book sets out to answer, at least to a degree, the question that man has asked many times: Is there a God? Why a book should be devoted to this question is one which was not answered in the review that I read, and in consideration of the various philosophers' discussions of the existence of God, I do not feel particularly motivated to read the entire book.

Furthermore, I am a little concerned about the author's observations regarding the existence of God because whether or not any one particular man writes a book which can explain the answer to the question as to the existence of God to his satisfaction makes little difference to me. Even if he decides that he proves God does exist, or does not exist, does not make any difference to me. What some other individual may conclude in reference to the existence of God would

have very little significance to my own experience and to my own development.

I frankly do not care what other people think about the existence of God. As far as that is concerned, I do not particularly care what other people's beliefs are about immortality, reincarnation, psychic development, or any other similar faculty that is a part of our inner experiences. What is important to me is how I may interpret these various subjects in a way that will bring evolverment and an accumulation of knowledge and experience to me.

To return to the book in which an agnostic writes about the existence of God, my immediate reaction is, what difference does it make how he or anyone else answers the question? It is unimportant either to me or to God whether the author of this book eventually proves or disproves to his own satisfaction that God exists.

The fact of the matter is that I am impelled to ask the question in return: Can the author of this book even prove to me that *he* exists? Or can he even prove to me that there is a state of existence? This line of thought, incidentally, led me to do a little research on what the accepted meaning of the English word *existence* is.

I referred to three different dictionaries that are considered authoritative for the English language, and I was unimpressed by the definition of *existence*. For example, among other things, one of the leading dictionaries published in the United States said, "to have real being, whether material or spiritual." To me, we need some additional definitions. What is real being? What is material being? What is spiritual being?

To have real being, whether material or spiritual, would require us to be very certain as to the meanings we have assigned to the vocabulary in using the words *real*, *being*, *material*, and *spiritual*. I presume that in the general sense of the word *real being* means objective consciousness.

If we substitute those words in the definition, we will arrive at a rather unsatisfactory explanation: "To have objective consciousness, whether material or spiritual." Material, objective consciousness is, presumably, the consciousness of the brain. The objectivity that we have is the result of the perception that comes to our physical senses. However, the process itself is not material.

To have spiritual objective consciousness is completely beyond my concept. I would associate material to a degree with objective consciousness, but the popular meaning of *spiritual*, it seems to me, would be associated with the subconsciousness, or the inner man or soul. Consequently, as far as the dictionary is concerned, I found little help in trying to understand man's existence or the meaning of existence because the definition itself revolved only about generalizations and platitudes that we accept as a result of not wanting to think too seriously about the matter.

It seems to me that one attribute of existence that has significance—and was not particularly stressed in the dictionary definitions that I sought out, or in the review of the book about the existence of God that I read—is a state that we should call *continuity*.

Existence is a continuing factor. Anything that exists cannot necessarily be static; even the physical objects in the universe, like a clod of earth, a rock, a tree, or any other physical item, is not static forever. Living things, like the tree, are changing. Even the rock or the clod may disintegrate or change through the effects of external conditions, such as temperature, wind, rain, or other forms of weather that may play upon the physical units. Therefore, existence is a condition that continues. We may not be able to define its beginning or end, but we do realize this continuity, that it goes on and on.

Life, then, is existence which is a continuity. God is a continuity. Possibly one example of this continuity is the fact that life, a condition that so far at least has not been isolated by modern science, either in chemistry or physics, is a continuity that must have some point of origin and a force to maintain it, and that continuity, if you wish, might be what man calls God.

The one state that existence seems to have—that of continuity—is its beginning, its continuation, and its end, and that, in a sense, is what man ascribes to God—eternal continuity; existence for all time.

As Rosicrucians, we refer to the *God of our Hearts*, because we know that no individual who is developed psychically or is striving to develop a psychic realization can be satisfied with another individual's definition of God. God must mean to me what is satisfactory to my realization of my own

experience. Therefore, as Rosicrucians, we all accept the God of our Hearts, the God that we have come to realize is the symbol of continuity in creation and in life.—A

When To Be Silent

A frater of England now rises to address our Forum. "The Battle of Trafalgar was won by stirring words as well as action. Various types of conduct have come about through the use of words. Some were to the glory of man and others detracted from human dignity. Churchill's moving words to his nation on the eve of the threatened invasion of England solidified his people and brought forth courage and determination in every breast. My question is, Should an aspiring mystic speak up or remain silent when certain conditions come to his notice?"

We are reminded of the words of an ancient philosopher. If we recall them correctly, they were, "Speak only when your words are more golden than your silence." In the first place, why do we speak at all? It is a form of communication. It is intended to transmit intelligence, that is, ideas, from one mind to another. Every word spoken, then, is intended to engender ideas in the minds of those to whom we speak. Every idea transmitted in speech does not stand alone in the consciousness of the one who heard it spoken. We cannot be certain that what we say will always be interpreted exactly as we intended. An entirely different connotation may be placed upon our words. This is especially so if we are not cautious in framing our ideas. Careless speech can evoke erroneous thoughts, perhaps quite a departure from what we intended to convey.

Further, a spoken word can often be like a snowball rolling down a mountain slope. It can cause an avalanche of irrelevant ideas to become associated with it. We are not always certain of the reaction which may result from the intelligence which we transmit. The thought may not end with the words or ideas that we have implanted in the mind of another. It may cause a chain reaction of cognition. We do not always know, and, in fact, rarely do know the apperception of those to whom we speak. One must evaluate the emotional response of one's words. *Thoughts produce feelings*. Do you intend to arouse anger, curiosity, compassion, hatred, or love?

Do you merely want someone to be provided with information through what you say? Or do you want him to act and, if so, how do you want him to act?

There is nothing more irresponsible than the speech of most persons. Words, as ideas, are powerful. They can be seeds from which great and magnanimous deeds can spring, or they can be darts to tear character to shreds or to incite mass hysteria. There is, then, a time when one should be silent and a time when one should speak. Such a time is one that must be judged by the individual by a rational weighing of circumstances. We are all too prone to quickly translate our emotions, our feelings, into words and give them vocal expression. In this lies the greatest danger. Emotion does not temper or adjudge the speech which it engenders. All too often we say later to ourselves: "I wish I had not said that!" Such contriteness, however, may be too late; the efficacy of the words have already taken their toll.

The old question of whether one is his brother's keeper also arises in connection with our speech. When we realize that there is a set of circumstances which is strictly not our affair but which is potential with danger for a certain person, should we speak up to try to prevent the ill effects? There are factors involved in making such a decision. Perhaps the other person does not realize the adverse circumstances confronting him. He may resent what he considers to be an intervention. Further, one may wonder: "Do I understand correctly, or am I only presuming that such adverse circumstances exist?" Ethically and perhaps morally, *it is one's right* as a human being not to remain silent when it is possible to proffer aid to another in the form of advice. If one's advice is rejected and he is rebuffed, at least he has acted in a manner expected of a charitable human being.

Of course, this does not suggest that one should appoint himself the mentor and preceptor of every other individual whom he knows personally. *There is a time to be silent*. This is particularly true when there is a controversy among persons with whom one is not directly concerned. The fact that one may not be in accord with a certain view expressed does not ethically justify his intervening. Even though one may know his conception is the right one, he has not

been requested to expound it. Only if the controversy concerns a serious loss or hurt to one of the parties through misinformation would one be justified, as we have said, in breaking his silence and interposing his views.

One must learn to keep his ego under control, for if it is not restrained there is the temptation to be opinionated on all subjects. Thus in speaking too freely one may divulge his own ignorance. There is an amusing but true adage to the effect that it is best to remain silent and be presumed ignorant than to open one's mouth and prove it.—X

The New Akhnaton Shrine

There has just been completed in Rosicrucian Park a magnificent replica of a small Egyptian temple. It conveys, in the accuracy of its detail, the authentic architectural style of ancient Egypt. It is an open temple, similar to those constructed by Pharaoh Akhnaton in the city he built called Akhetaton, "City of the Horizon." Its columns are of the papyrus type. Each end of the temple has an open pylon portal incised with Egyptian hieroglyphs, as are the huge cross-beams resting upon the columns. The stone-finished edifice is dramatically lighted at night. The benches within its interior are also of Egyptian design of the period of Akhnaton, the 18th Dynasty, or approximately 1350 B.C.

This temple is a replacement of the original Akhnaton, or Amenhotep IV, Shrine, erected under the direction of Dr. H. Spencer Lewis, Imperator, in the year 1931. The original shrine, in which thousands of members have meditated since its construction, deteriorated and had to be replaced.

Dr. H. Spencer Lewis, in his last Will and Testament, had requested that his earthly remains be cremated and placed beneath the shrine with a simple triangle to mark their place. After a brief ceremony conducted in the shrine, his ashes were placed in the soft ground beneath, and a small red granite pyramid was set over them. Upon the pyramid was inscribed his name, title, birth date, the date of his assuming Imperatorship, the time of his transition, and in Latin the words *Vita, Lux, Amor*.

Subsequently, in this shrine other simple granite monuments were erected above the

ashes of Grand Masters and members of the Board of Directors of the Supreme Grand Lodge.

Why was the shrine originally built? What was Dr. H. Spencer Lewis's purpose? Let us quote, in part, from an address given by Dr. Lewis in 1931, on the occasion of the announcement of its construction.

"The initiation that occurred in Egypt in the temple at Luxor at sundown on February 14, 1929, was, as I have said, the culmination of a series of events or preliminary initiation ceremonies which had begun on Monday morning, February 9, in front of the Sphinx and in the shadow of the Pyramid.

"We had prepared ourselves for days while upon the ship in the Mediterranean, and while in various sacred places in the Holy Land, and finally began the first steps of actual initiation at the same sacred point in front of the Sphinx where the ancients began their first steps of initiation.

"Then we journeyed to that wonderful sacred lake out in the desert waste far from civilization and had our symbolical baptism on the very spot where the Sacrament of Baptism had its origin among the mystics of that land long before any religious movements or any church knew of the value of water in its mystical and spiritual application.

"Then we continued on to Luxor where, with the assistance of the Egyptian Rosicrucians and the special privilege of the officials, the culminating ceremony was held in the very temple where similar ceremonies had been held thousands of years ago, and where the vibrations were intense and the presence of the Masters visible and invisible charged us with their benedictions and blessings. . . .

"I trust that all of you see the significance of this occasion, therefore, and that you realize that the AMORC of North America is the first and only metaphysical or occult, mystery school or movement in the Western world whose principal officers and most advanced members have actually journeyed to Egypt and received initiation there under sponsorship of the organization.

"No matter what initiation anyone may have had in other lands, or what claims other Rosicrucian students or movements or individuals may make, there is no Rosicru-

cian movement anywhere in the world today that has the foundation and the unique distinction possessed by this branch of our organization.

"Now, to present the surprise that I had in store for this occasion and which was preceded by the surprises of the roses and telegrams and your wonderful greetings, I wish to say I deemed it a beautiful thing to establish here in America a memorial to the occasion of that initiation in Egypt in the form of a *Shrine* which would symbolize the beauty of Egypt and the spiritual location of the initiation. . . . Therefore, we are building at the present time, as you may see before you leave this city, a beautiful Egyptian open-air temple on the lawns adjoining our buildings here in San Jose.

"This open-air temple is being constructed of stone and concrete, in form and shape like one of the temples in Egypt, and in fact carrying out the architecture and design and decorations of the two great temples most closely associated with our initiation two years ago. First, there is the replica of the great pylon or gateway to the temple of Karnak with its emblem of winged globe over the entrance way. Back of this are columns surmounted forming a temple with stone seats and pavements, all in Egyptian design and decorations. . . .

"This unique temple, open on all sides like those in Egypt and surrounded with a lawn planted with Egyptian palms and other appropriate shrubbery, will be a permanent *Shrine* and Holy Monument which I dedicate and lovingly hand over . . . as a personal gift to . . . our members, free of all debt and never to be closed to any person who wishes to come and pay his respects in this *Shrine*, and never to be used for any purpose or any ceremony that is not Holy, Spiritual, and free of every material quality.

"It will be an inspiration and a landmark of beauty for many years to come and provide . . . an American center to which they [members] may direct their thoughts and a Holy place to which they may come whenever opportunity permits them to visit this city and revive again the memories of that wonderful occasion."

We, therefore, today perpetuate the ideals expressed by Dr. Lewis for the original shrine in this *new structure* which physically supplants it.

During the construction of this new shrine, the monuments were never disturbed, nor the ashes beneath them. Every Rosicrucian is eligible to visit the shrine and to meditate therein during certain daylight and evening hours. It is, of course, limited to members. A photograph of the new shrine will appear both in the *Rosicrucian Digest* and *Forum* in the near future when the landscaping is completed.

Though this symbolic and beautiful edifice has been constructed at considerable cost to an *ideal*, no direct solicitation of the entire membership of AMORC has been made to defray the expense. Those who would like to assist may do so. Such aid will be appreciated. For each one who does so, a *rose* will be placed in the shrine beside the monuments as a symbol of the love and affection for that for which the shrine stands.—X

Daily Mystical Exercises

A frater asks our Forum, "How can we use the mystical principles in our daily life? Is there a way in which we can apply them to inspire us each day and fortify us against the vicissitudes that arise? We cannot always have access to a sanctum. What, then, is suggested as an alternative to satisfy these needs?"

It is unfortunate that some members look upon their Rosicrucian membership only as a kind of speculative philosophy. They think of the profound principles as a stimulating abstraction or as an intellectual pastime. They think that the Rosicrucian principles are not applicable in the everyday material world of events and its demands. It is pathetic to find a member at times distressed by some circumstance and lamenting the futility of all the usual means to combat his difficulties. It is obvious that he doesn't think of applying his Rosicrucian teachings to the situation. He accepts them as his "Thursday night sanctum activities," as belonging to a realm apart from his daily affairs and present circumstances. However, we are happy to note that the majority of fratres and sorores do try to *live a Rosicrucian life*.

The following is an excellent and beautiful example of incorporation of the Rosicrucian teachings in a member's life. We quote the

frater who submitted it: "I can notice progress in my own development even within the last year or two. For some time, I have had it in mind to describe to you my morning mystical exercise, which I have developed over the years and which I use daily. I find this practice so satisfying that I offer it to you to pass on to some inquirer if you find it applicable.

"Each morning, when I first step outdoors, I pause for a moment with the door closed behind me. Then in an unostentatious manner, I slowly draw in one long breath, and with it I think of drawing into my being the essence of the Cosmic. Then when leaving my home, I say softly or mentally, 'Peace to this house and to all who dwell therein.'

"Whatever thing or object first attracts my attention, I think of as being part of the cosmic whole, and I recall that there is no real separateness. What is seen is part of a great unity, which includes my own being as well. If persisted in, these brief exercises can be quite rewarding. Furthermore, they are not too much for one to include regardless of his tight schedule. The whole exercise in its several parts takes but three or four minutes."

It is suggested that Rosicrucians try this simple exercise or develop from the teachings others just as brief which they may consider more intimate and satisfying. After all, you eat, bathe, sleep, and give considerable care to your physical being. You live in an objective world almost each conscious moment of your daily existence. How much time otherwise do you spend each day in introverting your consciousness, *turning it inward* to experience the higher aspect of self and the intelligence of the universal consciousness within you?

You are far more than your objective self; you are, as well, an emotional and psychic being. There are feelings and sentiments that go deeper than what your receptor senses convey to you. You are only partially living unless you give this other and greater part of yourself expression. You may think that such exercises have no place in the material world, in the affairs of the day. You may not think that they could contribute anything to your job or business, to your economic welfare, or to your health. But how many times have you wished for some inspiration, some idea, some solution, some extra energy, some personal confidence? These are things that

do not arise outside of yourself as much as they do within you. It is mystical exercises like this that fortify you and give you weapons and tools to meet the challenges, the demands, and the impacts of life upon your personal being.

Why not, then, take at least a few minutes each day to put your whole being in attunement *consciously* with the cosmic forces. We, of course, are never out of the spectrum of cosmic forces, for nothing could have existence if it were. But so far as the ego, the self, is concerned, *the you*, it is not in a state of *oneness* unless there is the personal realization of it.—X

About Abstract and Ultimate Truths

A frater of London, England, addressing our Forum, asks: "What is the relationship of an *abstract truth* to an *ultimate truth*?"

An abstract idea or concept is one which has no corresponding objective reality, at least, it is one that cannot be substantiated in an empirical manner. Such abstract ideas are, for example: *God, eternity, immortality, and soul*. We may attribute objective things or conditions to such ideas but the absolute idea, itself, is wholly *abstract*, arising within the mind.

Many of our abstract ideas have to us the seeming quality of truth. They appear to be irrefutable and self-evident. They have a subjective reality, a conviction even if they cannot be objectified. Such abstractions are *relative* truths. As beliefs, they serve us. They fill a hiatus in our knowledge. Inasmuch as no one can prove them false any more than he can prove them factual, we therefore have the right to retain them.

Our acceptance of an abstract truth is relative to its being supplanted by an objective reality. If a new knowledge can be introduced to our senses, and reason disproves, that is, contradicts the abstraction; then the former must be accepted. We live in an objective world. Our physical existence is dependent upon our relationship to what our receptor senses perceive.

We cannot live entirely in thought, in a subjective state. If we created a subjective world only, we would be brought into serious conflict with the concrete reality of the external world. We would endanger our lives, if not lose them entirely. Consequently, an ab-

stract truth must always give way to an experience that has reality or apparent truth to the senses.

An individual may believe that what he experiences through the senses is an illusion—and often it is. He may conceive an *idea* which to him is a greater truth. Nevertheless the truth of the senses must prevail unless he can prove it to be an illusion and demonstrate his abstract conception.

Philosophically, it is often asserted that our common conception of time and space is false. Philosophy, as asserted by Kant, for example, has contended that time and space constitute an *a priori* knowledge, that is, knowledge that is wholly subjective. Our sense experiences merely build up certain ideas to conform to this inner knowledge. True space and time are subjective notions and not that which we seem to perceive objectively. However, such subjective notions remain only *relative truths* until we can demonstrate that our sense experience in regard to time and space is false.

Ultimate truth is the assumption that there do exist things which are unchangeable and have a positive nature eternally. It is also the assumption that man can aspire ultimately to become conscious of such truths. *Ultimate truths*, or shall we call them *absolute truths*, are really abstract ones. We have no way of actually experiencing an ultimate and absolute truth.

How can we tell that something is immutable and eternal? After all, the whole span of human existence since man became *homo sapiens* is but a tick of the cosmic "clock." What may seem eternal in that span may not have been aeons before or may not be millions of years hence. Furthermore, the human faculties of perception, the consciousness of man, is too finite to be able to measure that which would be ultimate truth—if there were such.

As human beings, we do speculate, cogitate upon things that seem to us to have the nature of ultimate truth. We adduce them as such in our different philosophies and religions, but they are really but relative, abstract truths. An example of such ultimate truths, that is presumed to be such, is the idea that there is a God or Supreme Mind that created all that exists. Another example of an ultimate truth is that the Cosmos has always been and, in essence, can never be

destroyed. A further example of an assumed ultimate truth is that there is a cosmic purpose for everything including man.

Man may find satisfaction in clinging to and having faith that such are ultimate truths to be attained. But they are actually only abstractions, notions of the human mind which man can never reduce to objective substantiated knowledge. In various fields of science it has been proclaimed, and there are certain philosophical theories, as well, that hold that nothing in the greater universe is static.

Nothing *is*, but all is *becoming*, as the Greek philosopher, Heraclitus, stated centuries ago. However, by its nature the human consciousness suggests and creates the illusion that certain things which it observes are inert or static. As Bertrand Russell, English philosopher, said, "If we could have our consciousness accelerated at one time to equal the total consciousness of man over a period of five million generations, we would become aware of the change in that which now seems static to us."

Further, for something objectively to have the appearance of ultimate truth to us in the sense of being immutable and eternal, our consciousness, itself, would have to be arrested. At least, it could not evolve, for if it did the so-called ultimate truth would then lose its state of apparent permanency to us.

Let us use a simple analogy to understand this. Suppose a rather complex object is exposed to a dim light which is focused upon it. In that light the object would exhibit certain characteristics, such as form and color to our vision. However, with a much greater light focused upon the object, details not previously visible would appear. Perhaps, also, its color might even seem different. Our experience of the object, then, its form and certain other qualities, would assume a different nature to us.

What had been reality in relation to the object previously would not now be the same when exposed to the greater light. A still more common example: that which appears as reality, as truth, to the naked eye is vastly different when observed through a microscope. So imagined ultimate truths can change with an expanding human consciousness, the light of the mind in which they would be observed.—X

Concentration — A Dynamic Potential

Concentration is the most active and dynamic potential of the human mind. When we concentrate, we direct all our being through our mental processes toward a selected end or aim. True concentration is a volitional process. It is a process we choose to carry out. By concentration, we are able to direct our attention and to focus our mind upon the matter at hand or the matter with which we are concerned.

I am not an authority upon the principles of physics, but I believe it is an elementary fact that certain types of lenses focus light. Probably, most of us know from childhood experience that a double convex lens can direct the rays of the sun to a point where it can set fire to a piece of paper or dry leaves, and no doubt most of us have performed this simple experiment.

This is a physical illustration of concentration. The sun's rays at the time they enter one side of the lens are deflected and scattered, but the lens directs all these rays to one point. We see in this illustration a potential force in a scattered form entering one side of the lens and, as a result of passing through the lens, being concentrated into an effective force. What simply seems to be light striking the hand on one side of the lens can become fire when it strikes a dry paper on the other side, or it can become the experience of pain if it strikes the back of the hand at the concentrated, focused point.

We can use our mind in the same way. The mind becomes the lens by which we direct our mental energies and forces and the psychic faculties of our being at a particular point. The process of concentration

is to direct our entire consciousness—that is, our thought—toward one point. Usually, we direct concentration toward a problem that we want to solve, and if we do this properly and follow the instructions given in our Rosicrucian monographs, we direct our entire consciousness, excluding every other thought, toward the one point and the solution for which we hope or seek.

Then by entirely dismissing from our mind the idea upon which we concentrate, we allow a force greater than our own consciousness, a force of which we are a part, to take over and execute that which we have brought into being. Just as by allowing the sun's rays to pass through a magnifying glass, we do not make the fire but permit a greater force to be directed to a point where the fire evolves; so we can permit a greater force to take over the problem we have visualized and upon which we have concentrated, and through its own means execute the end for us.

"Man proposes, but God disposes" is an old saying. This is true in concentration. We can propose what we want to do and what we prefer. If we concentrate properly, we can bring our wishes to the proper focal point; but the final disposition will be how the cosmic forces working upon our incomplete processes, complete them. Just as it might be conceivably possible for the sun's rays to produce cold instead of heat—the laws of the universe cause heat to be produced—so it is that the Cosmic will work upon our wishes if we properly concentrate upon them. If we accept the Cosmic's cooperation, we shall gain in stature, understanding, experience, and eventually in cosmic illumination.—A

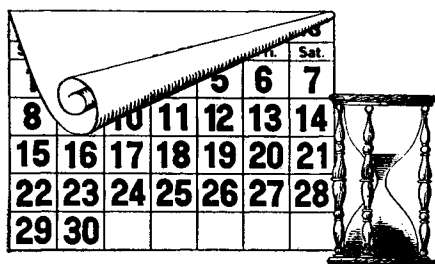


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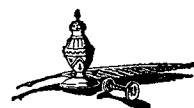


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June, 1965

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Canonbury Tower

This symbol of an earlier age, only minutes from the center of London, has had a long and curious history. Francis Bacon once owned the lease on it, and the Curtain Theater then stored its "props" there. Today, the Bacon Society occupies a part of the premises, and so does a repertory theater company.

Greetings!



RATIONAL MYSTICS

Dear Fratres and Sorores:

There are those who in pursuing their study of mysticism believe that participation in medieval and modern superstitions is justified. They indulge in practices such as the planchette, or ouija board, automatic writing, cryptic or strange and incomprehensible correspondence, and other equally fantastic things. It is apparent that such individuals have no proper conception of the nature of mysticism. They confuse mysticism with occult practices of the Middle Ages which even then were execrated by real occult philosophers and mystics.

It is hardly necessary to define mysticism here, but we shall offer a brief definition to show how far some of those who refer to themselves as mystics have deviated from its principles. Mysticism is the intimate experience of the Divine through self, or a personal union with God. Consequently, mysticism is concerned only with the development of the consciousness of self, or the realization of the psychic powers of one's being, by which he is brought into attunement with the Absolute, or the Cosmic.

There are but three major steps for mystical attainment: These are *preparation*, *meditation*, and *illumination*. Each of these has been subdivided into other steps. The subdivisions are really elements of the three major divisions.

The preparation for mystical attainment, after centuries of practice and as expounded by illumined individuals, has been reduced to a few essential requirements. These consist principally of *purgation*. The aspirant must purge himself of all thoughts and practices which are of a nature to prevent his consciousness from ascending to a higher plane. It is really a psychological process wherein one conditions himself to be receptive to the finer and more exalted impressions of the Divine Mind within him.

Purging includes the rite of lustration, that is, the cleansing of the body externally and internally. One bathes thoroughly and puts on clean and simple clothes. Usually,

there is a period of fasting preceding the meditation. The clothes one puts on are not eccentric robes or costumes. Mystics do not affect oriental designs or the costumes of any particular region or people.

One's dress may be merely such as he would wear to be comfortable. No turbans, sandals, scarves, mantles, sashes, or any peculiarities of dress are necessary. Immediately, by this postulation, we remove one of the elements of fanaticism and eccentricity which some persons ignorantly or wilfully have associated with mystical preparation.

This cleansing, however, is more than physical. It is, as well, *moral and mental*. Prayers are offered in which one silently seeks to have guidance in accordance with the most lofty aspiration of which he is capable. The aspirant likewise pleads that he may be strengthened in his moral evaluation; that he may know if his conduct is cosmically proper so that he will not offend the spiritual force with which he wishes attunement.

Next, there is the sincere effort to purge from one's mind all thoughts which are related to the lower order of one's being, such as envy, hatred, jealousy, and avarice. Successful purgation is experienced as an afflatus of the soul; that is, there is a sense of nobility, of righteousness, and a feeling of freedom from the pangs of conscience, guilt, and self-condemnation.

During all this preparation, there are no strange or mysterious rites. There is nothing said or done that anyone who has studied mystical philosophy from authentic sources would not thoroughly understand and approve. If the aspirant uses words or sentences which are inscrutable, weird, and senseless, it means that he is confusing some sort of medieval occult gibberish with mysticism.

The one who explains his mystical preparation to another in sentences which are vague and cryptic or states very mysteriously, "You know what I mean," is not a mystic; he is absurd. When the *assumed* mystic uses

such a sentence, he really intends to say: "What I say may be confusing to your reason and not comprehensible, but your inner self will thoroughly comprehend it." Such, too, is absurd.

The mystic always strives for truth, or enlightenment. This truth is whatever is conceived as real, that is, having existence. The mystic desires to reduce those cosmic experiences which he has to realities which others can understand objectively. The mystic is a *teacher* at all times. He feels that it is his mission to reveal to others what has been disclosed to him so that they may be helped and their personal attainment may be realized sooner.

The greatest difficulty the mystic confronts is to translate the profound elements of his cosmic experience into communicable ideas. He knows that all he has learned within is not capable of being framed into ideas. Nevertheless, he seeks to accomplish this end to the best of his abilities. Certainly, the true mystic will not resort to unintelligible utterances.

Furthermore, whatever is communicated in an objective, audible manner as the spoken word is intended for the objective mind, or reason, to understand. If there is something which must be psychically realized by another, it will be divulged to that individual symbolically in a *psychic manner*. It will not be presented in an unintelligible jargon either written or spoken.

As for meditation, the art of meditation in western mysticism and in almost all the oriental religions and philosophies does not advocate extreme postures and self-mortification, that is, the abuse of body or mind. One of the ideals of every master mystic has been to simplify the technique or *art of meditation*.

I do not mean to imply by simplification that successful meditation can be accomplished quickly. There is a difference between *effort* and *time*. Something may be a simple act, insofar as understanding it is

concerned, and yet it may require long practice before perfection can be achieved. The more involved a procedure of meditation, the more difficult it is to discipline the consciousness and direct it into the channels necessary for illumination.

Noetic experience, or illumination, is the satisfactory conclusion of the mystical state. The noetic experience is a unique knowledge, or superior understanding, which comes as light to the darkened mind. The darkened mind is not necessarily one which is lacking either in intelligence or education. It is the mind that is aware of the need for further knowledge. There is a gap in its understanding, a darkness where there should be light. It is the understanding and judgment of true values, the disabusing of the mind of false conceptions, which constitute mystical illumination. With that light there also depart from the consciousness *fears* and *doubts*. A confidence is born out of the realization that one has unity with the Absolute.

From the foregoing, we can see that if one professes to be illumined having actually attained the state of consciousness of the Cosmic, he will not need to resort to voluminous communications written in an obscure and mysterious manner. He most certainly will be able to present some portion of his experience in a logical way to another so that the latter will be inspired. In fact, the cogency of the communication will be evidence of the illumination had by the mystic.

Sacred literature reveals that all the great avatars and founders of advanced religions have left messages for mankind which by their simplicity and efficacy have inspired millions, have raised their consciousness, and led them forward and upward. The conspicuity of these revealed truths indicates that they came as cosmic revelations. The minds which receive such truths perceive them with such clarity that they are able to pass them on in like manner.

Here at the Grand Lodge, we sometimes receive ambiguous letters which purport to

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be communications from some disembodied personality. It is stated that they have been transmitted via the medium of an ouija board or through *automatic writing*. They are usually a jumble of unrelated random ideas, disorganized fleeting impressions, which the individual has released from his own subjective mind. The person sending the epistle then asks us to "resort to the psychic self for an explanation if it is not understandable." Needless to say, such letters are not considered further. First, we do not recognize automatic writing as an authentic psychic function and, second, we do not have time to resort to our psychic selves for matters which should be presented objectively.

If everything had to be analyzed and interpreted by the inner self for its real meaning, we would not need an objective self. In fact, the inner self would not need to have an organic vehicle such as the body, with its receptor senses, brain, and faculties of reasoning. Our inner self should only function as a *court of last appeal*. Only after exhausting all our objective faculties and powers should we turn to this inner self.

This inner self may be likened to the supreme court of a nation. One does not go directly to a supreme judiciary body to seek redress. He first takes his litigation to the lower courts. In fact, the supreme court will not consider those aspects of litigation for which the lower body is organized and which it is capable of adjudicating. So, too, the psychic intelligence will not serve us when we refuse to use our reason and our peripheral senses.

If we do not approach the study of mysticism with reverence and rationality, we shall achieve no results and, in addition, we shall defame the time-honored spiritual method devised for man's union with the Divine.

Fraternally,
Ralph M. Lewis
Imperator

The Sixth Sense

Intuition is frequently called the sixth sense. The five physical senses with which we are so familiar are the channels by which we perceive the world outside our physical body. The sixth sense, *intuition*, is the channel by which we perceive the Cosmic, the

divine impulses that come from the source of our own creation.

It is, then, theoretically possible through the channel of intuition to have access to all the knowledge, truths, and wisdom that exist anywhere in all the universe. It is theoretically possible through intuition to partake of the nature of God Himself, to be all wise and all knowing. However, in order to use intuition to such an advanced state of perfection, there are two important factors that we must understand.

First, we must develop the ability to use the sense of intuition; second, we must provide the capacity to absorb the knowledge and wisdom obtained. The ability to use the sense of intuition is to be gained as are all our abilities. When a child is born, it cannot focus its eyes. In other words, it cannot use the physical channel of perception known as sight until after some period of time. It gains the ability and the use of perception through experience.

There are many adults who have not perfected the use of this perceptive quality of sight. Most of us see things of which we are consciously unaware or fail to notice occurrences that pass before our eyes within our field of vision. This is equally true of all our sense faculties. Witnesses who have testified in court have given evidence of this fact. In other words, the physical sense faculties have to be developed, educated, and evolved; and so does the sense faculty of intuition.

If we are so bound to the physical world in which we live that we do not listen to this still small voice within us; then, the impressions made to the channel of intuition are left unheard, unperceived, and we are unaware of the knowledge that they can bring. We are, therefore, given simple exercises early in the Rosicrucian teachings for the purpose of developing the intuitive abilities that already lie innate within our own consciousness, just as the ability to perceive by physical means lies ready within our bodies at birth to be evolved and developed.

The second necessity for the use of intuition is the capacity to absorb the knowledge and wisdom that can come through the intuitive channel. One cannot learn calculus or any other form of higher mathematics until he learns simple arithmetic and other lower forms of mathematics. So man must

live and gain in knowledge either through his own experience or through the participation and experience of others, familiarizing himself with the knowledge that others have amassed before him.

The total knowledge of human experience in the history of the earth is a prerequisite in a sense of other knowledge. By being familiar with the universe in which we live, with the knowledge and experience in which all men can share, and having a sincere desire to participate in the wisdom of God, we make ourselves open to such knowledge and wisdom. Thereby, when we perceive intuitive glimpses or hunches, we are able to associate them with certain needs and make them useful.

Those who will direct their attention to the self within, who will from time to time turn their consciousness upon themselves and meditate and concentrate upon the inner self, will cultivate the ability to become aware of the impressions that enter consciousness through intuition.—A

Is It Wrong To Ask for Material Things?

A soror from Mexico City asks the Forum if it is contrary to our studies to try to improve ourselves materially. She mentions several acquaintances of hers who refuse even to try to do so. They state that they would lose what they have gained spiritually and retard their evolution. She comments: "Through our studies we are taught harmony and balance. Akhnaton was highly spiritual, and yet he was surrounded by beauty and comfort. Is it wrong to believe that we should keep a certain balance between both things?"

The soror is following Rosicrucian thinking in her question, for it is a Rosicrucian axiom that material and spiritual balance is necessary to a full and complete life.

A distinction must first be made between *attention to material things* and *materialism*. *Materialism* connotes a high degree of emphasis on material things. The *materialist* has little time for spiritual or human values. He relates everything in his experience to some empirical standard. He pursues material things to serve his material needs and wants. He is materially oriented, and nothing can deter him from this pattern.

The *materialist* is so intent on external phenomena, the things he perceives, that he

all but forgets about the Perceiver, the Self, to whom all this is happening. He fails to reflect on Self—to analyze Consciousness—or to study relationships between what he perceives and the phenomenon of perceiving itself. Since the *materialist* attends only to external things, he will experience conflict and frustration during the course of his life.

On the other hand, there are people who spend a large part of their time in an examination of internal phenomena, meanwhile closing their minds to the material world about them. They spend hours in daily meditation, reading, fasting, and intentionally depriving themselves of material things. They disregard or subdue material desires or requirements. These people, too, will experience conflict and frustration in the course of their lives.

Somewhere in between these extremes, a balance can be found; a point where proper distribution of attention to internal and external phenomena will bring harmony and happiness. There is no objective measure to indicate how many material things one needs to balance his life or how much attention a person should give to material affairs.

The important thing is to respect both phases as a manifestation of the Cosmic. Each is necessary to fulfillment. Each needs attention. The material world is a vehicle through which the Cosmic finds expression. Man should always endeavor to cultivate, respect, and glorify this expression through cleanliness and industry of both body and mind.—B

Is Conservatism Always Advisable?

A frater of Canada rises to address our Forum. He says: "Would you say that conservatism represents the more stable mentality? If so, is such stability always advisable?"

We may think of conservatism in the sense of that which conserves, protects, and preserves an order, a mode, or the mores of society. The conservative mind, in general and from the psychological point of view, is reluctant to depart from the conventional established way, be it action or thought. The conservative abhors deviation from that which he conceives—or has actually experienced—to have a particular value. The conservative enjoys a sense of security in the

perpetuating of that of which he has knowledge and which has provided a specific advantage.

Obviously, conservatism entails less risk or hazard than might come from change. It prevents the discarding of that which perhaps could not be improved upon. Simply put, conservatism in its stability tends to "hold the line." But the question must be asked, does conservatism make a great contribution toward advancement in any field of human endeavor?

The horse and carriage had value. For centuries it was a reliable form of transportation. Men understood such a conveyance and generally found satisfaction in what it provided. The combustion engine and the automobile were radical departures from traditional transportation and struck at the very heart of horse-drawn conveyances. The automobile might not have proved to be an adequate replacement, but it more than did so.

We can take almost any aspect of modern society and its achievements and find that it was a departure from conservatism that brought such into existence. In fact, most great improvements whether in medicine, manufacturing, communication, or in a multitude of other ventures were *radical*. They were not necessarily so in the reasoning of the program which they postulated but rather in comparison with the conventional, the existing conservative method. A thing cannot be entirely new, intending in purpose at least to be an advance, unless it is radical by comparison. If something is too similar to what already exists, it perhaps has little additional to offer.

The pioneer is almost always a radical, as is a new idealist in literature, philosophy, or science. He is risking error; he may be chancing the upset of the present complacency and ease of a routine procedure. He has to gamble *that*, to some degree, if the change is to be made. If this had not been done, man might still be living in the relative comfort and security of caves rather than risking the radical change of trying to improve upon his natural habitat by building structures.

Of course, departure from established course needs to be qualified. Just to be different has no practical value and is senseless. The one proposing change, a break with con-

servatism, should either (1) show the flaws existing in the habitual and traditional method, or (2) point out by reasonable explanation and later demonstrations that the present way or thing can be improved upon so as to provide greater advantages than the original intended. The individual or group who merely desires to tear down the existent, to attract attention to themselves or because they do not like it, are not creative radicals. In such instances, conservatism should be supported against their fanaticism.

Every creative idea is not necessarily radical. It may expound something new yet have no relationship with anything in existence and not supplant or make anything obsolete. Radical creativity, however, is that which has no motive of destruction. It is an idea for the creation of an object or process which excels that which is in existence. The old, the conservative way may eventually fall not by any deliberate attack made upon it, but rather because of its inability to compete. The electric lamp has mostly replaced the candle not because its inventors sought to put the candle manufacturers out of business, but rather because the candle can no longer expect to compete for general illumination.

It is a wrong attitude to assume that everything in existence must sooner or later be supplanted. First, it must be determined if the purpose for that which exists can be improved upon. If it can, it should be. To refuse to accept the new and improved because of a sentiment for that which has served in the past is only to obstruct progress.

There must not be a love for things and ways in themselves, but rather for what they are intended to do, or produce. If such a function, then, can be improved upon, the progressive mind will accept the change.—X

Breathing Fresh Air

A frater from Northern Nigeria asks if it is advisable to breathe deeply in an infested area, as in a tuberculosis ward or in an operating theater where post-mortem examinations are being performed. Also, since man depends so much on the air he breathes, does the freshness of the air or the seeming absence of any odor in it indicate its purity and consequent salubrity?

Since air is so vital to living things on earth, its function and use are exceedingly

complex. We readily accept the idea that air is necessary to life, but the conditions under which it serves that purpose are varied and subject to question.

Most of the air we breathe is filled with contaminants or impurities of some kind. As to what is *impure* and what is *contaminated*, that is another question. Generally, we label as contaminants those elements which if they appeared in large quantities would be injurious to the individual inhaling them. For example, there is usually dust in the air. Dust is a contaminant, for, if it appeared in large enough quantities, it could be injurious to the individual.

However, we *do* breathe minute quantities of dust into our lungs constantly. Protective cilia in the lungs work constantly to throw it out. This is a function of one of the normal life processes. The lungs are geared to receive a certain amount of contamination and under normal conditions will combat this intrusion.

Each person has a different tolerance for contaminated air. Some individuals can accept very little into their systems. Others who work in dusty or contaminated areas or who are heavy smokers can accept a great deal more. Thus there are those who can live among the sick for years without succumbing to the same afflictions and there are those who catch colds, measles, tuberculosis, or other such afflictions from merely brief contact with an environment in which they appear.

Contaminants are very much with us. What is important to the individual is that he be aware of this and seek uncontaminated air as often as possible so that his physical system can become rejuvenated and strong enough to ward off his next encounter with contaminants.

Shallow breathing in contaminated areas is not necessarily the best way to limit contamination of the lungs. Even though air is impure, it is still essential to get as much of the good elements out of it—the oxygen, Vital Life Force, etc.—as possible. Shallow breathing would seriously inhibit the proper intake of these vital properties. The best defense against contaminated air is some sort of filtering device—anything from a clean cloth to a commercial mask.

The quality of the air we breathe is most often determined by our sense of smell and

touch. There are, of course, odorless contaminants which cannot be sensed by smell, and there are contaminants which instead of irritating or smarting the wind passages and lungs have an opposite effect, such as that induced by narcotics. These for the most part are man-made contaminants.

In nature, it is a pretty well-established rule of thumb that fresh or pure air feels or smells fresh and that, under most conditions, man's sense of smell and touch will warn him of contaminants. People who have developed their intuitive faculties will, of course, have even earlier and subtler warning of elements in the air that are injurious to them.—B

Biblical Questions

There are many questions asked of our Forum about Biblical matters. These questions usually ask for our interpretation of some phrase in either the Old or New Testament. It is our policy in most instances to refrain from giving interpretations, the reason being that most often they would not be really Rosicrucian but purely those of the individual answering the question.

Since AMORC is *not* a religious organization, it does not expound any specific defining of any part of the Christian Bible. Such is left to the individual himself. Further, it must also be realized that since the Rosicrucian Order is world-wide, it includes thousands of members who are not Christian, but are either of different religions or nonsectarian.

The Bible, too, is a *universal* book. It can be taken literally as it is by millions of people, or it can be understood in a symbolic and allegorical sense as it is by multitudes of other persons. Many individuals actually accept the Bible as being the literal word of God, as if it were divinely inspired as it is written. In this regard, we do think it advantageous to touch briefly upon the history of the Bible—both the Old and New Testaments.

The Bible has come to mean a sacred book. However, any sacred book other than Christian can also be called a bible, because bible means *book*. Consequently, in the technical sense even the *Koran*, the sacred book of

Islam, could be called a bible. The Christians have taken the appellation *Bible* to mean their sacred book exclusively.

The word *bible* has an interesting and romantic history. The ancient Phoenicians were great mariners and traders. They had large seaports at the eastern end of the Mediterranean. They learned from the Egyptians how to manufacture glass, make ceramics, inlay metal, produce fine cotton cloth, and many other skills. They exported their products to the Greek mainland. The Greeks at this time were a primitive people and had no advanced skills or crafts.

A most important export of the Phoenicians was the alphabet. The signs for letters which we use today came from the Phoenicians who in turn evolved them from the earlier Egyptian hieroglyphs. The Phoenicians made out their bills of lading and invoices with these letters written on *papyrus* with pen and ink. They imported the papyrus paper from Egypt and gave up their earlier, more inconvenient method of writing on clay tablets.

Most of the exports from Phoenicia came from the "City of Byblos" on the eastern Mediterranean coast. The Greeks began to copy the writing of the Phoenicians. Hence the alphabet was introduced into the Western world. The rolls of written manuscripts and letters which the Phoenicians brought, the Greeks called *biblia* after the Phoenician city Byblos from which they came. From this we received our word *bible*, which literally means book or books. In fact, the first Christian Bible was externally, in its physical form, a double collection of rolls.

The oldest works of the Old Testament are songs. The literature of the Old Testament, as that of the Greeks and Israelites, began with poetry. Exegetical authorities state that by the time of David prose had arisen by the side of poetry. Also the advance of civilization had encouraged historical writing.

The national traditions were at first frank, uninhibited accounts of the times. They expressed without restraint the passions, loves, hate, and revenge of the people. Jewish morality was not yet formalized. There were professional prophets rather than truly inspired ones. The revelations of these professionals all followed a kind of routine line of thought.

It is theorized that Moses was influenced by the older Babylonian code of Hammurabi and perhaps committed some of its laws to writing, such eventually found their way into the Pentateuch. There is an interesting similarity between the manner in which Hammurabi received his code of laws and that of Moses.

Archaeology has shown that Hammurabi was said to have received his laws from the Sun-god Shamash, judge of heaven and earth. Moses likewise received his laws from a divine source—God. Some of the books of the Old Testament, or the Pentateuch, were copied about the 5th century B.C. The five books of the laws were brought together about 400 B.C. The canons of the prophets were copied about 200 B.C.

In the course of the first century B.C. "the process of adding books to the Old Testament came to an end." However, the edifying continued. "The real conclusion of the Old Testament belongs to the sixty years or so between the fall of Jerusalem and the rising under Bar Cochba (A.D. 132-135)." This conclusion, final decision, some authorities contend, was the result of the influence of a group of rabbis headed by R. Akiba. There was, however, much dispute before agreement was reached.

The Greeks copied the Old Testament, and their version differed somewhat from that of the Hebrews. There was, by the Greeks, a further edifying and adding of books to the old collection. From this there arose the Alexandrian Canon named after the city where these Greek scholars resided. The Christian Church, when it broke with Judaism, adopted the Greek version of the Old Testament. The very latest writings of the Old Testament were about the time of Alexander the Great (356-323 B.C.)

To the ancients such hagiography, sacred books, were considered "the Word of God." It was believed that the prophets were God's messengers, his spokesmen, and that God spoke through them. The words the prophets uttered were presumed to be those of the deity for man's guidance. When the prophet spoke, it was said "Thus saith the Lord."

This, however, was merely perpetuating a much earlier tradition and custom. The priests of Egypt were always thought to

speak for Isis, Osiris, Ra, or one of the other gods. The priests of Babylon were thought to be the mouthpieces for such gods as Marduk and Enlil. The simple people never seemed to realize that the human element, man's feelings, experiences, and conceptions might enter into what the priests expounded as being the word of God. Similarly, the utterances of the oracles at Delphi were said to be expressions of the thoughts and words of Apollo.

The New Testament, like the Old Testament, was written by inspired men "who had no thought of founding a sacred book." About A.D. 51 a letter was written followed by a second (I and II Thessalonians); and these two epistles, it is declared, are the beginning of the New Testament.

The Epistles of St. Paul are "typical and primary examples of the epistolary literature of the New Testament." By the end of the 4th century, the Christian Church was in possession of a complete Bible. Eventually, Constantine recognized the Church and its first great council was at Nicaea in the year 325. However, the name of *New Testament* is first mentioned by the Christian father Tertullian about A.D. 200.

It was at the Council of Hippo in 393 nearly *four centuries* after the crucifixion of Jesus that the books of the New Testament were enumerated as they now stand. The New Testament was originally in Greek. "One of its parts, the fourth gospel, opens with an invocation of the mystical Greek doctrine of the *Word*, or Logos, 'In the beginning was the Word, and the Word was with God, and the Word was God.'"

Several of the early Christians, as St. Paul and St. Augustine, were well-versed in Greek philosophy. This had some influence upon the formation of Christian doctrines. In fact, several of these early fathers, it is said, acknowledged that Christianity was not new, except in the more inspiring expressions of old thoughts for the seekers of God. Modern scholars consider the Bible an anthology—a collection of historical and traditional writings covering a period of many centuries. As stated, the latest writings of the Old Testament were about the fourth century B.C., and the earliest of the New Testament were dated between A.D. 46-48. Consequently, between these there is a gap of three centuries!—X

Is Intuition Dependable?

These comments are based upon an answer to a question by a member who asked, "Is intuition always correct? Mine is not." No doubt, any member of this organization who has practiced the exercises in relation to intuition and has studied the lessons that have to do with it can be completely sympathetic with the two parts of this question. This individual is attempting to reconcile what he believes to be a fact, that intuition is dependable, with his own experience which is that he has not always found it to be dependable.

The matter most involved in the consideration of intuition is the realization that its use is a technique to be gained and not a gift to be had without any effort. The human infant is born with certain attributes and potentials. Very few forms of life exist at birth in their fully developed form. In lower forms of animal life, we find that the offspring have certain capacities that the human being does not.

Some animals, for example, can move about quite well within a few minutes after birth. Some birds can run around within a short time after they are hatched. But the human being, a more sensitive and highly developed entity, must develop many of its attributes as physical and mental growth takes place. The infant can make a noise, but he cannot speak. He can move his legs, but he cannot walk or run. There are many other coordinated faculties that have to be developed through instruction and experience, or trial and error.

We learn a language by being associated with it. If a child were raised from the age of five to ten without ever having heard anyone speak, a language would be absolutely unintelligible to him when he first heard it. Have we not all had the experience of listening to a foreign language? I believe that anyone who listens to a language of which he has no knowledge makes an unconscious effort to understand it. I have heard foreign languages spoken and tried to attune my ear to something that sounded familiar. It is natural to attempt to associate ourselves with sounds that have come to be meaningful in terms of our own experience.

The learning of a foreign language, incidentally, is a good illustration of the gaining of the ability to use intuition. A few years

ago, I took some intensive private lessons in pronunciation and listening to a foreign language. I had some knowledge of the language but wished to improve my ability to use it. This experience with a competent teacher caused me to give my attention during the instruction periods to the pronunciation of words and thereby cultivate through my sense of hearing the ability to understand the language better.

The course was most difficult and at times trying. To be perfectly frank, I became very tired of it and rather annoyed by the fact that I had committed myself to twenty-five continuous hours of training over a period of a relatively few weeks. Nevertheless, by the time the course was completed, my ability to use the language had improved remarkably even though it still was considerably less than perfect.

In this experience of learning, which was simple in its meaning and rather complex in carrying out, we see illustrated the fact that the mind of man is competent to gain certain abilities if intensive concentration is given to that accomplishment. In the process of learning, where the use of the muscles of any part of the body is concerned—the hand, for example, or any part having to do with dexterity—practice is essential. Practice and repetition are also necessary when learning to speak or when using the ears in learning to listen. Anything we do in cultivating a physical condition requires continual practice until the point is reached where it becomes equivalent to a habit.

The development of mental traits is similar. Speaking of habits, the learning process is a good illustration of how a habit is developed. Early psychologists believed that a habit was a physical imprint made upon the brain; that by doing a thing over and over, a physical change like a groove, or a path, took place in the brain, eventually causing the action or process to take place automatically. We gain abilities habitually through repetition and use. The point where we do not have to think about the process indicates that the habit is firmly implanted. There is no physical change in the brain according to the view of modern psychology; but rather a relationship is established within consciousness that becomes automatic.

A long time after I gave up the tobacco habit, I would, while working at my desk,

reach without thinking in the direction in which for many years I had kept a package of cigarettes, matches, and an ashtray. This was after the acute discomfort that followed the discontinuance of the use of tobacco. It was simply a continuation of a physical habit, and it caused me to realize that the habit that I had finally broken was also one of the physical coordination of different muscles in the body acting together in an established sequence.

There is no question as to the dependability of intuition. The problem is one of interpreting and developing the ability to be aware of the intuitive faculties that are within us. We all have the innate ability to learn a foreign language, but many people, particularly those in the United States, never do. We all have the innate ability to rely upon intuition, but I have yet to meet anyone whose intuition is one hundred per cent perfect.

When we were children, all impressions that entered our minds fascinated us. They were new experiences. Can you remember simple events that appealed to you to which you would pay no attention today? That is because every impression that came to your sense faculties was the beginning of a new experience, an awakening to and awareness of conditions which were different and new.

At that time, impressions also reached your consciousness concerning which you only vaguely knew their origin. It was not something you saw, for it might have happened in the dark. It was not something you heard, for it could have happened in a state of silence. In other words, at one time all of us were more acutely aware of the functioning of the inner self, of the impressions that are conveyed through our inner consciousness or our subconsciousness, to our objective minds.

Intuition is, as it has frequently been called, a sixth sense. It is the inner sense, the means by which the life force itself impresses its existence upon our consciousness. It is our link with the Cosmic. In addition to the five channels of perception of the physical body, there are always impressions centering upon our inner consciousness which are seeking a path of escape into our objective consciousness so that we can become aware of them. We must think with our objective consciousness. To be aware of any state of

consciousness, we can be aware only *objectively*. What we see, hear, feel, taste, or smell comes into our objective mind so that we become aware of external objects and conditions and gain a personal realization of them.

But, also, from time to time, there comes knowledge through intuition directly from the soul, from the Inner Self. We are taught as children not to pay any attention to these impressions, that they result from imagination, that we are daydreaming. Many children have been told that an intuitive impression was a fairy tale, a myth, or merely imagination on their part. Gradually, then, they developed the habit of giving credence only to those impressions that entered consciousness through the five physical objective faculties. Therefore, much of the education which the average individual has had in the past few hundred years has stressed the importance of the impressions received through the physical senses. He has been taught to consider the intuitive or sixth sense as being unreliable.

As adults, therefore, we have a problem of a dual nature: We have to develop the use of a sense faculty which we have not developed with age as we have our other sense faculties and which, also, we have been told not to develop or rely upon. We are faced with the problem of reactivating a potential ability which has lain without cultivation and use for many years. In addition to that, we have implanted in our consciousness the idea that such use is of no value.

Consequently, it is not surprising that, even though intuition is dependable, many of us feel that our individual intuition is not correct. It is so simply through lack of use and practice. To develop a perfect intuition would probably be the most important accomplishment that could take place in one incarnation because it would open a path or a new avenue for gaining knowledge and experience directly from the Cosmic itself.

An adult who has lived in a manner which forced intuition into a position where it was not looked upon with respect or encouraged can never develop intuition to perfection because it is too late. We just don't have the time left or the ability to stay with it sufficiently to bring back all that we've lost in our childhood and younger adult years. We can develop it to a degree; and to the degree

that we try to develop and depend upon it, we gain in our ability to use it and to find it a good source of guidance.

How are we going to develop intuition after all this time? Through the practice of the exercises that are given in our teachings. This requires time and effort. Any technique, whether it is painting a picture, playing a musical instrument, or swimming, requires practice and effort. Just as I became annoyed and impatient with trying to perfect my ability to speak and understand a foreign language, so we all become annoyed and impatient with the exercises that lead to the development of intuition.

If we can only keep before us a proper view of values and realize the immense importance of intuition, even though only partly developed, we should be able to ignore the inconveniences and possible annoyance of continued practice and perhaps develop intuition to a high degree of accuracy. The more we practice, the more we use the intuitive impressions that come to our consciousness, the easier it will be to develop intuition and use this dependable source of cosmic guidance.—A

The Magical Power of Amulets

A frater from Nigeria asks about the psychic, or mystic power, in a membership ring. He, in turn, was asked this question by other members who admired the ring he had purchased.

There are several ways in which a ring, an amulet, or an insigne can serve to influence a person's life, and we shall discuss these after making the following statement: There is no magic inherent in a ring itself. A membership ring lends no special powers that are a part of its physical makeup. How then do insignia act on a person's life?

An insigne such as a ring can act as an influence both through psychological and physical channels. Psychologically, a person can ascribe to a ring certain powers. He can believe so strongly that the ring will protect him from danger that his own strong belief will cause him to react differently in a crisis.

For one thing, he will have less fear of danger. Fear is an inhibiting factor in life, and one without fear will *dare* to do more in the face of opportunity than one with fear.

(continued overleaf)

One who believes that his membership ring is a force for good in his life will approach situations with more confidence and assurance, more calm and perspective. His faith that he has an invisible helper in the form of the *ring* will give him courage in the face of his adversaries as well.

Though psychological, these are very real forces in a person's life. The ring or amulet is definitely a key to his behavior. Although they are only impersonal symbols, they represent real and personal forces within the individual and in his environment.

Unfortunately, the same psychological factors that give strength and substance to amulets can also work against his welfare. If he believes that a piece of jewelry will protect him in a magical way from all danger, then he may become unduly careless and even tempt danger by unwise acts. A certain degree of fear is natural to man. It is instinctive and protects him from endangering his life. Thus the use of amulets for this purpose is courting disaster.

Physically, a ring or other piece of jewelry can carry with it the subtle influence of previous surroundings. Mystics claim that such pieces carry a residual vibratory rate of the person or environment from whence they came. One who is subjectively sensitive to such vibrations can sense in a piece of jewelry something of the nature of the person who has worn or handled it before. He can sense something of the places with which this object has been associated.

These impressions can, in turn, have an influence on one's behavior. He may react to them as he might to any other suggestion or thought that enters his mind. Yet they are not *controlling* factors. They cannot cause things to happen against his will or without his cooperation. There is no magic power which will act upon him independent of his consent.

The true object of Rosicrucian membership emblems is to help identify our members as such and to be constant reminders to them of the great organization of which they are a part. We often advise our members to perform the following simple exercise: Sit quietly for a moment and visualize the thousands of members throughout the world who are wearing emblems such as rings, pins, tie ornaments, cuff links, necklaces, bracelets, or other forms of jewelry. Think

of these members at home, at work, mixing with their neighbors, friends, co-workers, and other groups. Think of the countless persons who see these emblems and the questions that must come to their minds. Think of the pride that members have in the Order and how this pride shines in their countenances each day. Then think of yourself as one of this throng, feel the comfort and strength of *belonging*, feel a sense of at-oneness with Rosicrucians everywhere.

Such quiet meditation on the significance of your membership emblems will do much to effect a change in your life and serve as a constructive force for good.—B

Prediction

Confidence is born of knowledge. When one *knows*, he is forearmed, at least to the extent of that to which his knowledge is related. Just as one hesitates in the dark when walking in an unfamiliar area, so, too, the mind is reluctant to undertake any ventures without some assurances. Men are adventurous; they love to pioneer. But every intelligent pioneer has in advance certain convictions about the unknown. He draws upon experiences of the past to assist him in determining the future.

To most men, the future appears as pre-determined events. It seems to them like a stage, all prepared and awaiting the right moment for the curtain to rise and reveal the setting. Whether what is exposed will be beneficial or alarming is a question that has long proved distressing. If there were only some way in which to obtain a preview of future events, they believe their lives might be secure. If events were established in advance so that man could perceive them before they occur in his life, he could perhaps retreat from disaster and embrace opportunities as well. All factors of chance would then seem to be removed.

It is for these reasons precisely that most men have long sought to tear aside the veil of the future and look upon what they presume to be exposed events. Prognostication, prediction, and fortunetelling have long been pseudo arts and sciences. With most methods, it was not a matter of studying cosmic or natural causes as trends or cycles to learn what could or probably would follow from them.

Such a view would presuppose that the future is in the making and not already determined. Most of those interested in predictions have not realized that the future moment is but an outgrowth of a succession of past ones and those of the present. There can be no positive pattern of the future consisting of definite particulars unless there is a recurrence of previous causes as thoughts, actions, and phenomena.

The average devotee of prediction is a *determinist*. He is certain that there is a complete picture of his life just behind the screen of the future. Consequently, there is ever the desire to pull aside that veil and look upon this well-established predetermined existence. These people will not rationalize; they have a blind faith in the method of prediction to which they are addicted. They know little about nor are they concerned with the law of probability, which discloses that there will always be some degree of accuracy in any given number of *guesses*. They then exaggerate such accuracies far out of proportion to the greater number of failures in the same method.

Justifiable prediction is based on an entirely different principle. The premise is not that the future is established, but rather that it is in the making. The evaluation of that future is dependent upon inchoate causes which lie in the past and in the present. These causes are cosmic principles, natural laws, and the human will and action.

In the universe, there are cyclic phenomena, that is, forces and energies which recur. They will produce similar effects or results unless opposed by other equally efficacious laws. To know these cycles and laws reveals the *potentiality* of certain general events. If man allows himself to be affected in a certain manner by these periodic phenomena, it may be predicted that their influence upon his life will follow a specific pattern.

Such is scientific prediction. It is the kind of prediction that the chemist makes when he brings together two or more elements under given conditions in his test tube. It is the kind of prediction that the astrophysicist makes in an analysis of the spectra of distant stars. It is the kind of prediction a *mystic* makes when he observes a person violating a cosmic principle. There is no guesswork about these methods because certain elements are always known and *demon-*

strable. It is the equivalent of the mathematician's proving by abstract reasoning that two plus two equal four.

Knowing that certain laws will by necessity have as their consequence specific effects is not an example of determinism, for by knowing such probabilities, man can adapt himself to them. We know, for analogy, that gravity exists as a phenomenon. That does not mean that we cannot avoid being struck on the head by all things which gravity draws or pushes toward the earth's surface. We learn to direct and even by the use of other natural forces to mitigate gravity and its effects.

Such a scientific system of prediction, based upon natural and cosmic cycles, was introduced many years ago by Dr. H. Spencer Lewis in his book, *Self Mastery and Fate With the Cycles of Life*. This book has had many editions in several languages. Thousands of copies have been sold throughout the world. Its soundness is established by the testimony of many who have used its principles.

To begin with, on the first page of the first chapter, Dr. Lewis states: "The system set forth in this book for the attainment and application of self-mastery, or mastership over so-called fatalistic conditions, is based upon the premise that man is essentially a creator of his environment and his circumstances and not the result of these things. Usually, a premise is an assumption or a supposition, but I trust that my readers will see before they have completed the reading of this book that the premise in this case is a fact and that the other facts in the system built upon this premise substantially demonstrate that fundamental fact."

Then, again, Dr. Lewis relates: "Therefore, if you are one of the many who have been led to believe that environment has gradually molded civilization and has specifically made of man what he is and still controls him, I implore you, for your own sake and your own best interests, to lay aside that belief for the time of the reading of this book and the testing of its principles."

Dr. Lewis points out the fallacy of superstitious systems of prediction when he says: "It is the purpose of the system set forth in this book to enable every man, woman, and child to take advantage of certain natural laws and work in harmony with them

to the end that each may be master of his fate and, through harmonious co-operation with the cycles of life, reap the richest reward offered by the bountiful disposition of the cosmic plan.

"Without resort, therefore, to superstitious beliefs or practices and without invoking the questionable influences of hypothetical and theoretical powers of an invisible nature . . . practical men and women of this modern time . . . may bring large and important changes in their lives and redirect the courses of their careers."

In spite of Dr. Lewis's statement that the book contains cycles of natural laws that the individual may use to personally "redirect" and to bring about "changes" in his life, there are those who assume a passive attitude. They consider that the trends which the book reveals can affect their lives and bring about changes which they wish without any effort on their part. They believe that, without any redirection of their thoughts and their course of life in accordance with such laws, the events which they hope for will nevertheless materialize.

They do not "take advantage of certain laws" as Dr. Lewis advises. Rather, they expect to be precipitated into circumstances without realizing that they are the prime movers in the relationship. They allow themselves to fall directly into the category that Dr. Lewis admonishes against, "the questionable influence . . . of . . . powers of an invisible nature."

Scientific prediction, as set forth in this book by Dr. Lewis, will fail to work to the advantage of an individual if he tries to make it just another one of the methods of determinism, that is, to ascertain fixed, inescapable future events.—X

Which Step Is Most Important?

A frater asks for a discussion of the question, "Which degree of Rosicrucian study is the most important?" In answering this question, it first occurs to me that it is the same type of answer one might give to the question, "Which is the most important leg on a three-legged stool?" Man's desire to compare is partly an expression of egotism and selfishness. I do not mean to imply that the person who asked this question is egotistical; but, actually, we all have a degree of

personal pride that borders closely on egotism and is also closely related to selfishness.

We strive for social acceptance to a degree more pronounced in some, perhaps, than others; and whenever we put any experience of our life in a comparative situation, it is usually because we want to indicate our personal pride in some phase of our experience. To ask what degree is the most important in our studies is based partly upon the desire to be able to say, "I am in the most important degree" or "I have attained it." Actually, this question can be answered just as it is answered here. The most important degree of our studies is the degree which we are now studying, regardless of whether it is the lowest or the highest.

Just as all three legs are important to a three-legged stool if we want that stool to maintain a level position; so are all the degrees of our study important to our evolution if we are interested in our self-improvement and evolution. Psychic growth cannot be measured in degrees any more than any other form of learning can be measured. To look back over our grade school education, we cannot say that one grade was more important than another. We may have found one grade of more interest than another, but that is not necessarily the basis upon which importance should be judged. The interest might have been due to a natural inclination to like the subject matter studied, to the personality of the teacher, to the physical surroundings in which the classes were held, to how well we felt physically, or to the condition of our home life at the time that made almost everything pleasant. All these factors bear upon a situation, but actually they have nothing to do with the importance of the particular grade of study.

Throughout man's education in school and out, he learns. Life is an experience of learning from what others can tell us and from what we gain by our own reflection and our application of the facts which we have gained. To attempt to isolate one degree of our studies as being more important than another tends to detract from the fact that every principle that is taught is important. That is why I say that the degree which you are studying now is to you the most important degree in your Rosicrucian affiliation.

If you will consider the degree you are now studying in that way and do the best

you can to master the principles which it teaches and to gain the techniques which it offers through instruction, advice, and methods of practice; then you will proceed in an orderly fashion in accordance with the natural laws of evolution to utilize to the best advantage the facts that will be taught in subsequent degrees.

It is not important what the degrees are, either in number or in length. There are individuals who are highly evolved in the Neophyte degrees. There are those who have reached the highest degrees of our study who have not attained the evolution that some have at lower degrees. This is due to the fact that we are all born with different potentialities and abilities. We may be equal in the sight of God and society—or we should be, at least—but our previous lives, our soul evolution up to the time that we were born into our present incarnation, differ. Therefore, some come into this world better prepared to grasp various principles such as the psychic principles taught in our teachings.

I have known members of this organization who in a very few weeks of membership became highly evolved and subtly attuned to the principles that we teach. No doubt they have had a background in a previous life that has paved the way. Others have to struggle for each step of advancement. Unfortunately, some who have to do so sometimes become discouraged. Actually, each step that they do gain is as important to them as any other to the person who may be more highly evolved to begin with.

I remember well during my grade school days that there was one subject in which I was not too good and in which, even to this day, I am far from proficient. Because of the fact that it was considered an essential subject, my schoolmates, parents, and teacher impressed my shortcomings in that particular subject upon me frequently, which made me very self-conscious about it. It seemed that the more self-conscious I became about my shortcomings, the less I seemed to accomplish toward mastering the subject. In fact, I never did master it and to this day I am self-conscious regarding errors in that field. This is sometimes evident in work that I do without thinking about carefully in advance.

On the other hand, I was proficient in some subjects in which others were equally as

poor as I was in the other subject. We cannot all attain an equal intellectual achievement level in life. Therefore, although obligated to gain all that we can, we should also take advantage of those gifts with which the Cosmic has endowed us and use them as effectively as we can.

Never forget that the degree of study where you are now is the most important one to you in all the Rosicrucian degrees. Its mastery will be an important rung on the ladder of your achievement. Do everything within your power to master it now, and do not be concerned what the name or the number of the degree is. Just be certain that you are growing and absorbing as much of its content as possible.—A

Tolerance

A soror from Wisconsin is perplexed about the *true* meaning of tolerance. She states that tolerance is a much-talked-about virtue on the one hand; but on the other, it is said to be a weakness. There are obviously things one is expected to tolerate, and there are others which in all likelihood should not be tolerated.

The soror's last statement probably sums up the situation and is in itself an answer to the question. Tolerance is not an unequivocal *good* of itself. Like most other of the so-called virtues, it is applicable to situations that call for it; but there are many situations for which it is not called. In those instances, it would act as a disservice, or *anti-good*.

Tolerance is just what the word implies—to tolerate—to leave alone, to let exist, to live with. From the definition itself, it stands to reason that toleration should apply only to that which is good—that which is in harmony with life. A critic may say: "But who is to say what is good and what is bad?"

It is true that there are no clearly defined areas of *good* and *bad*; but there are general standards of *good* in any *era*, and there is in every man and woman a sensitivity to that behavior which makes for harmony and that which does not. Setting acceptable standards of *good* is not the overriding problem in this area. Rather, living up to our own as well as society's standards is a greater problem.

The tolerance people should have is *understanding*, but not necessarily *acceptance*, as some would say. It is understanding of individual differences, understanding of individ-

ual expressions, understanding of the multiple facets in which the universe makes itself known to us.

We must tolerate many things with which we do not necessarily agree because there is much good in the practices and ideas of others even though they are not in agreement with our own. In areas where people are working or living closely together, such tolerance must take the form of compromise: Today, we'll do it my way; tomorrow, your way; or we'll arrive at a third way which will satisfy us both for a time. This is the essence of democratic government. It takes a great deal of tolerance of this kind to weld a strong democratic society.

The tolerance people should not have is *indifference*: a "giving in" to the behavior and wishes of others without asking for respect and consideration for their own. Each person is an integral part of the universal balance. Each viewpoint, including his own, is essential to the proper balance of universal forces. Each viewpoint must be deposited in the crucible of society's collective ideas so that the end result will be a perfect mixture of the Universal Mind as it expresses itself through all men. Through indifference, laziness, or indolence, however, many withhold themselves—their ideas—from the melting pot of humanity. They retreat into a corner, close their eyes, cover their ears, dull their senses to the hue and cry about them. They simply stand by and allow others to live and act uninhibited, unchallenged—whether they be right or wrong. Indifference appears to be spreading in society today. It has caused anxiety in the minds of those who understand and sense its dangers. It has opened doors for the extremists, for the wild and unruly, the ruthless and cunning.

Tolerance, of course, is the battle cry of the ruthless and cunning! They have named it a *virtue*, and they defy the good in heart to be intolerant of their ways. The despots, the dictators, and the greedy want *indifference* so that none will stand in their way. Like the "bad guy" in a wrestling match, they are forever crying "Foul!" while at the same time unleashing every foul hold in their repertoire.

Look at those who are crying "Tolerance!" today. They are the underworld, giant institutions, powerful agencies, and aggressor nations who *want to be left alone* to carry on

their missionary work to the point of absolute control of the world, one way or another.

Of people who cry "Tolerance!" we must be most fearful, for they want the tolerance of *indifference*. They want tolerance without giving any in return. When the Communists cry for tolerance, they mean tolerance for them, not from them! When the world's largest church pleads for tolerance, it is tolerance for it, not from it. When the mobsters plead for tolerance in the courts, it is tolerance for them, not from them.

Those who want the tolerance of *understanding* do not ordinarily cry "Foul!" Rather, they work at the responsible task of exhibiting the tolerance which they expect from others. Theirs is the path of the Golden Rule. Theirs is a giving and a taking, and this is the *tolerance* all men should strive for.

Those who are striving for the tolerance of *understanding* must appreciate the value—the necessity—of presenting their point of view; of demanding tolerance for it to the same degree that they expect to give an understanding ear to others. This process must be followed in all phases of our daily life. Although we commit ourselves to respect the wishes of others, we must expect that they will respect ours as well. This is especially true in homes where parents "sacrifice" their own tastes and inclinations to the immature and undeveloped tastes of their children; where they give without asking; where they respect their children's views and wants without asking for the same respect in return. This is an enormously unbalanced situation which parents should set about correcting wherever it applies.

It takes great courage and deep understanding to stand against the constant stream of abusive remarks from the "Foul!" criers: "You don't love me!" "You don't appreciate me!" "You are prejudiced!" "You are trying to destroy us!" "You are a heretic!" "You are an agnostic!" "You are an infidel!" etc., etc., etc.—all these are attempts to turn a person's mind and gain permissiveness from another for their own deeds.

We must salute those men and women who are demanding respect for their own ideals and traditions but who, at the same time, are ready to respect the ideals and traditions of others. Let us not salute those who are *crying for tolerance* alone, but those who are giving it in return.—B

Is Each Incarnation A Progression?

And now another member seeks information of our Forum: "When a soul that in a previous life has been evolving to the good reincarnates is it possible for it to live in the body of one who is selfish or evil? Does the earthly manifestation of the soul, once having commenced its progressive climb, continue to go forward in each incarnation? If the former possibility exists, that is, that a progressive soul personality is confined to a selfish or evil earthly existence, is that an indication that it is being punished? Should the soul personality have the necessary influence to keep its earthly existence on the progressive path?"

As our monographs relate, the evolution, or unfoldment, of the soul personality occurs on the earth plane. It is *here* where we are tempted. It is *here* where that refinement of the objective consciousness occurs by which we come to realize those qualities of the Divine within us that evolve the personality. We do not, during that interval of the cosmic cycle when the soul personality is not incarnated in the body, make additional progress. If one has advanced during a mortal existence, shall we say, from Point A to B, he does not when the soul personality is liberated from the body at transition progress to Point C. When the soul personality is reincarnated, it will advance to Point C or beyond *if* progress is to be made.

Consequently, there is no such thing as retrogression of the soul personality. It either progresses during its earthly span or moves along a plateau of the same level of attainment as in the previous incarnation. Let us remember this: From the cosmic view, progression is not limited to time. We are not compelled to advance in unfoldment during each earthly span. We cannot expect a progression which corresponds proportionately to the number of times the soul personality has reincarnated. There are those who believe erroneously that if they have passed through four earthly spans of life they must of necessity have advanced four times beyond the point attained in the first incarnation. Mystical unfoldment does not conform to mathematical expansion.

The earthly span is the period of necessary experience which the soul personality must acquire. One is obliged to evaluate and

comprehend each earthly experience in relation to cosmic principles and natural laws. It may take one life or one hundred to learn what is necessary; the time factor is immaterial in the cosmic scheme. There are, therefore, those whose understanding and accretion of mystical knowledge or cosmic principles may be quite negligible in one life. They may be obliged to reincarnate *several times* to learn compassion, self-discipline, and the impersonal life.

Where one manifests in his moral behavior a willful disregard of spiritual or cosmic principles so as to be designated by society as evil, he has not retrogressed from a former state. We can be assured, contrary to orthodox theological conceptions, that he has not fallen from a higher estate. One may make mistakes or commit deeds for which, karmically, he must make compensation either in this life or another. Such acts may delay or retard his progress, but they do not cause him to descend in the cosmic scale.

Morally speaking, the crude person is one who has not yet been sufficiently enlightened by the wisdom of the Divine Intelligence within him to realize the error of his ways. It is true that one may commit in this incarnation acts of a more serious consequence than he had ever been guilty of previously. Even this must not be taken as a sign of the decline of the soul personality. It merely proves that the individual has always been capable of such acts because of his lack of mystical understanding. It took some particular combination of circumstances in this life to make the potential wrong into a reality. One who is weak in *moral will* may seem to exhibit an innocuous conduct. This is possibly due to no other reason than that he has not been exposed to temptation.

Advancement in the mystical sense in each incarnation is not a passive state. One whose conduct—thoughts and deeds—is merely innocuous and, therefore, cannot be criticized may not be exhibiting signs of pursuing the mystical life. The mystic is *active* in the pursuit of his exalted ideals. In his mundane affairs, he may be a carpenter, a banker, or a physicist; but, aside from the daily demands upon him, he will in his life express and demonstrate his convictions and understanding of the higher principles. You will *know* when you meet such a person that he is struggling, seeking, striving, and

that the soul personality is yearning to move upward.

It would be impossible for one who has advanced to a certain plane of psychic unfoldment to commit acts which would be repugnant to the previously attained wisdom of the soul personality. Any environmental or other situation in which such an individual might be precipitated would find him reacting and conforming to the psychic and intuitive impulses of his being. Such a display would probably be called *abiding by conscience*. We can all appraise conditions and know within ourselves whether our participation in them is right or wrong. If one has had illumination in a previous incarnation and it informs him that certain proposals are contrary to cosmic principles, then he will oppose them. He cannot escape. It will be irritating and annoying to him not to do so. His whole being will rebel, and he will never proceed against the dictates of what he has once learned cosmically. On the other hand, if he but vaguely realizes that that upon which he ventures is cosmically or morally wrong and he continues to do what is improper, it only proves that he has not yet reached the level where he can discipline himself concerning that which he knows is cosmically wrong.

True mystical unfoldment is not merely a logical comprehension of the content of conduct or even of knowing what constitutes certain basic cosmic principles. It consists, also, of the *power of mastery*, that is, of imposing what the inner self dictates. Certainly, to know the difference between right and wrong is not sufficient. One must *choose* and *act* in accordance with rectitude. The person who says, "I knew better and yet I could not help myself," is not one who has retrogressed from a higher plane attained in another incarnation. Such a statement proves that he has never reached that plane, for in that case he would have had the strength to combat the temptation.—X

Goodness Brings Its Own Reward

"One of the most difficult things to explain to a child is the necessity for being good. In the absence of theological personages who are in heaven watching over you; in the absence of plausible heavens and hells or divine rewards and punishments, what do you hold

over the child's head to make him toe the straight and narrow path?" This, in effect, was the question of a soror in the Chicago area.

Children must be shown by illustration and example that goodness brings its own reward. This may just as well apply to adults, for I have known many who posed the same question. It is not what a good deed or good thought will bring in the way of a tangible reward from another or from the world itself that matters in *goodness*; rather, it is the immediate good feeling, a sense of justice and harmony, that is a reward in itself.

If we say that a feeling of harmony, peace of mind, happiness, or imperturbability is the *summum bonum* of life—the end toward which all our acts and thoughts are directed, then we have reached our goal by the process of good thinking and good acting. For what reason do we want further rewards?

Our striving for rewards in the sense of having more of the world's goods bestowed upon us is merely for the same reason; to make us happy—to give us a feeling of satisfaction. If we can achieve these more directly in another way, then that way is life's best reward.

Too few people take this into account. There is very often a confusion as to what they are really striving for. Example after example shows that those who amass more and more of the world's tangible rewards, e.g., fame, wealth, and even health, do not necessarily feel the satisfaction of having achieved a goal—fulfilled a life. External rewards alone are not the answer for fulfillment, achievement, or personal satisfaction. Therefore, it is not incumbent upon us to seek them for ourselves or for our children.

What we must inculcate in children and adults alike is to enjoy what they are doing or to do what they will enjoy. In the enjoyment of these acts, deeds, and thoughts, they will have the most essential reward in life. Once this is accomplished, many more of the world's goods can be added on or taken away without any change of their sense of enjoyment.

Learning to live humbly and simply, then, are the keys to happiness. A person who can live happily with little, or one who asks for little and expects but little, is truly prepared for life. For having learned to live with little, he can live happily with plenty.

This person finds that thoughts more than things determine the enjoyment he receives from life. He finds that the more good thoughts he holds, the more good things he does, the happier and more fulfilled he feels. Since our thoughts occupy most of our waking moments, it stands to reason that as we think, so we are. If all our thoughts for one day could be pleasant and constructive, imagine what a pleasant day we should have!

Now when a child comes to you, long-faced and sad, with a tale of woe about how some fellows at school disobeyed and didn't follow the rules but won the game, how are you going to support his position of having followed the rules but having lost the game because of it? Are you going to tell him to fight fire with fire, that if others cheat, he must cheat a little, too?

Are you going to tell him that a divine personage is watching over him, who will punish the cheaters eventually and will reward him in time? Are you going to tell him that it doesn't matter—to forget it? Are you going to tell him to stand up for what is right? Are you going to tell him that honesty is the best policy? Are you going to explain to him why obedience and honesty are better than cheating and disobedience? How will you explain it?

These are pressing questions with which millions of parents are faced every day. There is no simple answer; but the child must be encouraged to analyze his feelings during the situation. Is he glad that he followed the rules? How did he feel about the fellows who didn't? Would he want to be one of them? How does he think they really feel inside, knowing that they made other people unhappy because they were unfair and thoughtless? At the moment, what is most important—that he lost the game, or that he has this good feeling of having done what's right?

People have to be encouraged to do good and to think good for the feeling of goodness it brings them. A child's behavior and attitudes must always be related to this fundamental principle of goodness to be good for goodness' sake.

Try this exercise on yourself during the next few days. Smile—and see how the world smiles with you. Think good and do good—and see how much good the world reflects in return. These are not affirmations wherein

you are saying everything is good when everything may not be good. However, for just a happy, serene day, think only of good things.

Entertain only thoughts of goodness. Develop ideas of thoughtful acts or deeds. Dwell on these. Let them fill your consciousness. For one day, be a creator. Initiate good will. Don't wait for it to happen. Figuratively speaking, don't wait for the sun to shine. *Be* the sun and shine! This will give you more happiness and good feeling than all the smiles or all the gifts you ever received from another. Truly it was said: "'Tis better to give than to receive!"—B

Interference With Karma

A soror, addressing our Forum, asks, "How can we know that we are not futilely attempting to interfere with the workings of karma when we try to assist others to overcome sickness and wrongdoing?"

If aid to others in distress, economic or otherwise, were an interference with karma, then all humanitarian and charitable acts would need to be abandoned. Certainly, when one offers to assist another—who is in ill-health, for example—he does not first contemplate whether his aid will have a karmic consequence. Further, every religion and moral and ethical philosophy has exhorted man to show compassion toward his fellow humans. In fact, charity is heralded as a *virtue*.

We cannot, however, pass lightly over the challenge of the soror's question. Her point (and it is a good one) is how can our assistance to those confronted with misfortune be reconciled with karma, or the law of compensation? First, it is necessary to reiterate an oft-made statement: Karma does not involve retribution. There exists no mind having an intent to inflict suffering upon an individual or to extend an award for some act. Karma must not be associated with punishment or with intended good. Further, karma is wholly an impersonal example of the law of causation, as the Buddhists refer to it. Causes are established as deeds, and from them follow, by the necessity of causation, certain effects or results. Each act or each thought is a power from which a train of other acts or events develops.

There is no escape from karma except to institute counter causes. We may find that,

by carelessness while climbing a mountain, we have caused a boulder high on one side to become dislodged. The results of its downward path will cause considerable destruction. The effect, the destruction, is the natural result of the cause which we instituted. We may, however, introduce other causes to mitigate it. For example, we may set up some kind of bulwark—if we have time—to divert the boulder from its path. So, too, in life. If we find we have created adverse karma, we may by our thinking and subsequent behavior institute causes, moral or otherwise, which will lighten the impact.

From this we can see that we cannot escape karma unless we try to make compensation. This, in turn, may consist of a sincere attempt to introduce new causes, the effects of which may offset the undesirable ones. If adverse karma were a matter of retribution, of imposing punishment upon us (which it is not), then nothing that could be done might save us from the effects.

It is quite true that, in the majority of instances, the individual is not aware of the karma—that is, its causes—either adverse or beneficial, until he experiences the effects. It is then sometimes too late to lessen the suffering when the karma is adverse. Where the effect would normally be quite prolonged, any change in attitude on the part of the individual, a realization of his previous wrongdoing, may bring about improvement in his circumstances. He may then begin to produce by his advanced and enlightened thinking effects which will accrue to his benefit. This will be experienced as a lightening of the load which he has to bear.

When someone is suffering, it may be because of his individual karma or the result of *collective* karma. As members of society, we are responsible, whether we admit it or not, for the collective acts of society. We pay for wrong thinking, indifference, jealousy, hatred, and the like, in warfare, economic depressions, social chaos, and all the effects of crime. These are causes which society institutes and which individuals as part of

society must experience as disastrous effects.

To help another who is suffering is obviously the proper, the humanitarian, thing to do. However, such assistance must go beyond an immediate relief of distress. One must try to help the individual find out the causes that lie behind his present condition. If the distress is because of an intellectual, moral, or social act of the individual—that is, improper behavior which is a violation of cosmic or natural laws—then he must be made to realize this as soon as possible. If he does not, he will only perpetuate his mistakes. He will then continue to experience the same ill effects, maybe to even a greater extent.

In helping another, especially if we try to make the unfortunate person realize how he may be contributing to his own circumstance, we are not interfering with karma. By that time, the law of compensation is an established fact, and the lesson should be learned by the individual. At least, he will have the opportunity to learn something about the cause.

There is another important point to be considered. In going to the assistance of others, sacrificing time or resources to help those in need, we are establishing causes as karma that will redound to our benefit. It is noticeable to the officers of the Rosicrucian Order, AMORC, that most persons seem to think of karma only in terms of adversity.

The law of compensation, or causality, may have *any* effects follow from its causes. The nature of the cause determines the effect. As we have occasion to note, most persons are wont to credit all good fortune to their own acts. They pride themselves that this or that beneficial circumstance follows from some intelligent act on their part, some clever talent which they have developed. However, when misfortune strikes, they bemoan fate; they relate that it is karma or some intangible being or force that is persecuting them. Karma is not an entity or a mind. It is but a name for a series of acts and causes that one has impelled. There is nothing mysterious about it.—X

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Refuge of a Courageous Spirit

Leo Jud (1482-1542), renowned Swiss reformer and mystic, lived in the above house in Zurich, Switzerland, for nineteen years. Known to his contemporaries as *Meister Leu*, he was fearless in his criticism of bigotry and superstition. Like Zwingli, another reformer of the period, he sought to bring about a reformation within the doctrines of the Church. Together they proclaimed that the congregation, not the hierarchy of the clergy, represents the Church. His orations were noted for their subtle, mystical precepts.

Greetings!



IS THE THEORY OF EVOLUTION ACCEPTABLE?

Dear Fratres and Sorores:

The strongest objection to the theory that man has descended from lower organisms comes from the fundamentalist religious sects. They consider that the evolution of the species is a direct contradiction of the biblical story of creation and that it also tends to degrade man.

The biblical account in Genesis conceives of man as a spontaneous creation, that is, a creation that came into existence in the physical form in which he now appears. It also states that man is the image of his Creator, that he is the highest creation in reference to the faculties and attributes that he exhibits. If, of course, the Bible is to be taken literally as being the exact word of God and on those grounds no further facts can be considered, then one conclusively closes his mind to all other knowledge.

In numerous ways, it is shown by science by means of empirical knowledge that the Bible is a collection of legends, historical facts, and personal revelations. The Bible can be refuted in part, especially when one realizes that those who contributed to it lacked much of the knowledge available today.

In the still popular King James version of the Bible, at the beginning of the opening chapter of Genesis, there usually appears the date 4000 B.C. as the time of creation. This date is easily refuted scientifically by geology, astronomy, archeology, and Egyptology. It is known from the translation of Egyptian hieroglyphs and cuneiform tablets that there were well-established cultures that had been in existence for centuries at the time the Bible states as the beginning of creation.

Geologists, by means of the so-called *earth clock* (the ages of the earth revealed in its strata), disclose that this globe has been in existence for *millions* of years. Radioactive carbon in objects can be recorded in such a manner as to establish their age accurately. This latest method of physical science has confirmed estimates that archeologists have given to artifacts that far antedate the creation date set forth in the Bible.

The modern space age and its space probes and explorations will put to a severe test the literal interpretations of the Bible. Science is not resorting to heterodoxy or heresy; it is, rather, impartially searching for truth. If it is established that life exists on other celestial bodies and not exclusively on earth and if other beings equal to or superior in intelligence to man are found, this will then make erroneous the statement that the earth alone was selected as the habitat of an especially created being—man. It must be realized that the early prophets and contributors to the Old Testament accounts did not conceive of heavenly bodies as being other worlds. In fact, most of them were of the opinion that cosmologically the earth is the principal body in the universe.

At the time when Nicolaus Copernicus (1473-1543), astronomer, promulgated his idea that the sun and not the earth was the center of our universe, he became the victim of attack by the theologians. They accused him of detracting from the divine eminence and importance of man. Man was God's chosen creation, they said, citing the Bible. The earth was created solely for him.

Consequently, if the earth were not the center of the universe and if it held a subordinate position, man's status would thus be inferior, also. Copernicus himself wrote, "In the center of everything rules the sun; for who in this most beautiful temple could place this luminary at another or better place whence it can light up the whole at once? —in fact, the sun setting in a royal throne guides the family of stars surrounding him . . . the earth conceives by the sun, through him becomes pregnant with annual fruits."

Today, nearly five centuries after Copernicus, truth is again in conflict with religious orthodoxy. Even a high school student in his studies has the evolutionary processes in nature demonstrated to him. Breeders of cattle and poultry know the mutations that result by special breeding; in fact, they depend on such for the improvement of their stock. The horticulturist and

even the amateur gardener can discern the variations caused in plant growth and form by environmental effects.

What seems to strike particularly at the human ego and dignity is the belief that organic evolution in relation to man means that "he comes from a monkey." Most of those who acrimoniously inveigh against the theory of evolution have never read any of Darwin's works or any other textbook on the subject. Their opinion is that evolution is atheistically designed to attack their faith.

Charles Darwin has not declared in his works that man is a direct descendent of any particular primate. His postulations and researches present the idea that there is "a tree of genealogical descent" and that there are related forms branching off from common parents. Simply put, he meant that life came originally from simpler common forms. In the passing of time, these common forms as parents had many branches from their original stock. These branches or their variations account for the different species due to natural selection and environmental factors.

In his renowned work, *The Origin of Species*, Charles Darwin states that these variations account for different organisms as the result of competition for restricted food. Those with favorable variations survive and produce their kind. Man was not created as he is, but various factors in his existence, in his gradual survival, have brought about his organic structure. Further, the impact of present conditions will gradually make other changes in him. Man's hands, for example, were not spontaneously given to him as they are, but their prehensile quality was developed with his need to cope with his environment.

In his works, Darwin shows that the embryological development of the individual "tended to follow roughly the evolutionary development of their races revealed by fossil remains." That is to say that human embryo goes through changes which can be observed

and which correspond to earlier forms of organisms whose fossilized remains have been found. This indicates that man preserves in himself the early forms of living organisms through which his physical being passed until he reached his present highest stage of development.

Instead of this being shocking and detracting from the status of man, it actually indicates that man may not yet have reached his zenith of attainment. There is the *potentiality* of still further development, which is a yet greater tribute to cosmic law and phenomena. We think that Charles Darwin beautifully expressed this thought in the following words: "Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having risen, instead of his being placed there aboriginally, may give him hope for a still higher destiny in the distant future."

Organically, man is an animal. To try to separate physically or to distinguish the organic functions of man from other animals is an absurdity. The cells of the human have the same basic function, such as *irritability*, *metabolism*, *reproduction*, and *excretion*, as living cells in other forms of lower life. It is the physical vehicle of man which the evolutionary theory states is a product of evolution and continues to be.

What reflection does this have upon the religious, the mystical, and philosophical conception that man is "a living soul"? Theology contends from its hagiography, its collection of sacred writings, that man alone has soul. From one point of view only, can this postulation be supported. Man, at least, as the most intelligent being on earth, has the most highly developed *self-consciousness*.

It is this consciousness of his emotional and psychic nature that causes him to conceive that entity of his personality which he calls *soul*. He terms it divine, and it is divine if we designate *all* cosmic forces as being of a divine nature. It is erroneous to

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say that man alone has a soul. If, as previously stated, beings having a self-consciousness equivalent to man are found in the future to exist in the greater universe; then, certainly, they would have the equal right to claim such an entity as soul.

Until man became *homo sapiens*, a rational, highly developed self-conscious being, he had only the essence of soul but no conception of it. In the lower animals, there is that same vital force and consciousness, which gradually evolved in man to its own awareness and designates itself *soul*. Those who fear that the theory of evolution demeans the status of man will perhaps learn before another century has passed that there are many other factors that strike at man's egotistic conception of being "the central object of all creation."

Fraternally,

Ralph M. Lewis,
Imperator

Is Religion Obsolete?

My attention was recently attracted to an article, the first sentence of which said, "Today, Christianity is a spent force." The article then proceeded strongly to attack Christianity particularly and religion in general, stating that religion is out of date, has no place in the modern world, and only exists because of the financial resources that various religious denominations have assembled. The article further stated that through these financial resources religion has been able to perpetuate itself, plus the fact that by the continual promotion of superstitions it has been able to maintain its followers in a state of fear, enabling the particular denomination to retain certain dominance and control over its followers.

I must concede that I read the article with considerable interest and a complete realization that there is some element of truth in these statements. I had long realized that if Christianity or any other religion did not possess the financial backing to support its doctrines and was unable to keep its followers in fear of what might happen if they discontinued their allegiance to their certain beliefs and practices, it would lose a tremendous amount of its control.

These statements express points of view which every intelligent individual should try

to consider without bias or prejudice. Is it really true that religion is a spent force in the world? In other words, is religion obsolete and no longer applicable to the modern world? In asking this question, I do not propose that I am able to give the final answer. It is a question that has been asked and answered by those probably more capable than I to analyze all the important factors that are involved in a fair consideration of the subject. However, I believe that, as Rosicrucians, we have a right to analyze this question in terms of our beliefs, understanding, and philosophy. I do not claim that I am speaking on behalf of the Rosicrucian Order in giving my opinions, nor is it necessary that you, as a Rosicrucian, should accept my point of view.

I believe that the statement that religion is a spent force and is obsolete applies only to the religious concepts that exist at the present moment, or, instead of concepts, applies more specifically to the religious practices of today. Religion has become in many parts of the world a big business. It is organized and controlled. It is no longer so much an attempt on the part of man to approach God as it is for groups of men to lay down the procedures and practices of living in accordance with standards which they have adopted. In other words, religion would appear to have become a spent force or to have lost its real value in direct proportion to the extent that it devotes itself to the upholding of man-made principles and creeds.

I do not know whether there has ever been a pure state of religion, but in my study of the lives and teachings of such individuals as Buddha, Christ, and Mohammed, it appears—insofar as we are able to understand what their true lives and ideas were at the time they lived—that they had little interest in organizing complex and unique organizations such as many religions have become. The practices and beliefs, as well as the outward forms of religion, it seems to me, have lost sight of the fundamental principle that is common to Buddha, Christ, and Mohammed, as well as to many other religious leaders. That is that man is a living force and owes the existence of himself and this life force to a higher force that existed prior to him. The essence of religion, I believe, is that there exists a transcendental force or being. It is unimportant how that infinite existence

which is beyond our comprehension is defined, but we as living beings are related to that force.

Religion should deal with man's relationship to his source. What he may philosophize and develop as interpretations of what the various practices of life should be is secondary. If one believes in the practices of a certain church and receives certain satisfaction from it, there is nothing either particularly beneficial or harmful in following those principles and practices so long as he realizes that they were not ordained by God Himself but only represent man's interpretation of methods for contacting God.

The mystic believes that there is a close relationship between man and the Creator. He further believes that each entity, each living thing, is an expression of the Divine, and that each living entity—man, in particular—may communicate in his own way with that divine essence from which he sprang and of which he is a part. Man's desire to be conscious of that relationship is, in my estimation, the essence of religion; and if I do things differently than another to attain that end, it does not make my religion any less important, less practical, or less effective.

I do not believe with the author of the article to which I referred that religion is a spent force; but I do believe that many of the efforts that are made to keep religion an established institution are spent forces that might well be spent completely. What we need is not more religious organizations or institutions functioning in the name of religion. What we need is a more complete concept of the mystical relationship between God and man, which can only be developed within our own selves. Man's relationship to God, regardless of how he may interpret that relationship or interpret God, is the essence of religion. Since man is created by and maintained by a transcendental force which we call God, religion will never be obsolete to the extent that what we call religion may help us to attain a satisfying relationship to that force.

Religious denominations will come and go and probably the ones we have now will be completely forgotten in the thousands of years that may go on in history; but man will still strive to relate himself to the source from which he came.—A

Premonitions No Superstition

A frater from Montana brings to our attention a newspaper clipping, entitled, "Butte Boy 12, Suffocates in Tunnel Cave-in." The article continues: "A 12-year-old Butte boy, who said he dreamed Thursday night of being buried 'beneath earth and boards,' Friday suffocated in a tunnel cave-in at a gully west of Butte. . . . The tunnel was a hole four feet deep with an entrance four feet long, covered by dirt and boards."

Too often, such occurrences are passed off as coincidence, superstition, or figments of the imagination. But the cases on record show premonitions to carry infinite details of an event. Times and places are clearly marked. The whole event passes in review in the mind of the person prior to its happening.

For a person who has never had an experience of this kind, the reports of others are hearsay. It is difficult, if not impossible, to visualize the character of a premonition when one has never experienced the phenomenon. Only those who have had premonitions of one kind or another are in a position to testify, and their number is relatively small.

Premonitions take many forms. Sometimes, it is merely a feeling a person has. Sometimes, it is an actual physical reaction in the way of chills, nausea, or effects associated with shock or danger. Premonitions may manifest as sounds or voices, or as visual images in the mind. We cite herewith two further examples of premonitions—one visual, the other kinesthetic.

A young couple of our acquaintance determined to go bowling at a bowlingium which they had not visited in years because new alleys had been opened which they had patronized instead. The decision to go was made about 6 p.m. Just as they were ready to depart, the young man took suddenly and unexplainably ill, a factor which cancelled the evening's plans. About fifteen minutes later, an explosion shattered the night air, rattling windows and generally shaking up things for miles around. The bowlingium which they had planned to visit had blown up exactly at the time that they would have been on the premises had the change in plans not occurred.

Shortly after the explosion, the illness disappeared as mysteriously and quickly as

it had appeared. The two incidents, the illness and the explosion, were not associated until later, of course, but the time elements coincided upon later reconstruction of the events.

The bowling room had been closed for repairs and paint fumes had built up in subterranean passageways. The young couple was unaware of the closure, however, and would have driven to the site. Most probably they would have left their car in order to read any posted signs explaining why the operation was closed. It would have been this maneuver, in their opinion, that would have placed them at the doorway of the bowling room at the time of the explosion, and they would have been the only casualties since no one else was near.

In another case, a man, also a personal acquaintance, was driving a truck on a highway marked by heavy shrubs and sandy banks. On one particularly straight stretch, without any warning, a large trailer truck pulled out of a blind crossing immediately ahead. My acquaintance applied his brakes and all but gave up any chance of avoiding a collision. Then the trailer truck mysteriously disappeared. But before he had time to wonder about it, he saw the same trailer truck doing exactly the same thing, only this time it was a few hundred yards beyond him. By this time, his speed had decreased and he was able to slow sufficiently to allow the trailer truck time to clear the crossing in front of him. Had he not been slowed by the act of the premonition, he could not have avoided a collision.

These events and countless others related by people from everywhere in the world give credence to the fact of *premonition*. The greater questions that lie before us are "Why?" and "How?" At first glance, it would seem that events must be preordained and, if they are, then man has no control over his fate and all his efforts to be master of his destiny are to no avail.

This is no idle speculation, for premonition does indeed mean that events are predictable. If they are predictable, there is a serious challenge to man's claim to free will. From reasoning of this kind, fatalists are born; and fatalists are prone to let decisions ride, to assume no responsibilities, and simply to wait for things to happen.

Fatalism is an unfortunate outcome of phenomena of this kind. Although premoni-

tions are indeed glances into the future, a future which seems ready-made and unavoidable, the truth of the matter is that certain future events based on things as they are now *can be* avoided by changing these things.

There is little question by even the most skeptical that prediction of one sort or another is possible. Scientists do more and more predicting every day on the basis of available data and known conditions. The future is nothing more than a projection of the present. If a runner is presently covering one mile every five minutes, we can say with reasonable accuracy where he will be five minutes from now.

Most of the things we do in life are so much a part of our habit systems—our subconscious behavior—that someone with sufficient knowledge of these patterns could predict a great deal of the future, for the future is a conclusion of events and causes that have transpired before.

People who have highly developed intuitive faculties can often see in a "flash" the conclusion of certain events now in progress. All things being equal, this conclusion would be reached in due course of time. However, in the seeing of it, which constitutes foresight, a person can amend the events of the present and thus alter the future state as well. The intuitive faculty is infinitely sensitive to conditions, causes, and their obvious outcomes. It is pre-eminent as a factor in judgment. A person who possesses it is in command of his destiny, for he has that blessing of blessings, *foresight*, the power to see what lies ahead.

Premonitions are an exaggerated and unique aspect of foresight, and as such they can be protective and progressive, leading to gains in a person's stature and well-being. They are the result of the intuitive capacity to analyze events and reach a conclusion almost instantaneously.

A final word on this subject: Many would be hesitant to act on the basis of a premonition since that type of foresight is not generally accepted. Many also cannot differentiate between premonitions, imagination, or dreams. This is part of the difficulty in bringing intuitive foresight into play.

In Rosicrucian instruction, the student is encouraged to develop natural selection through a process of attunement. By this

method, he poses the question and directs it to the Cosmic. This naturally attunes him with the elements that are related to his question.

The student is further taught to set aside temporarily any impressions that do not relate to him at the moment. One must realize that there are subjective impressions which, like some dreams, have no relationship to his life. Such impressions simply "leak through" the receptor senses of an individual, yet impress him with as much clarity as those which are directly related to him.

Selectivity must be developed through practice. If the rule of thumb outlined above is followed at the beginning, a person will soon be able to sort out the meaningful from the unmeaningful with some facility.—B

Reincarnation in the Western World

A question which was asked at a recent Rosicrucian conclave was "Why is reincarnation not more widely accepted in the Western world?" Probably, it is due to the fact that the theory of reincarnation has been closely related to the Eastern religions. It has, therefore, become a part of the thinking of those who live in the areas influenced by these religions whether or not they are adherents of them.

We generally think of the Western world as being Christian. That is a rather broad statement and, certainly, it is subject to much discussion and analysis. Nevertheless, regardless of what may be our personal beliefs, the Christian concept as promulgated by the denominations which represent that religion is more or less fundamental to the Western world.

Christianity saw fit in the early days of its organization to throw out the concept of reincarnation. There are indications in some of the earliest Christian writings that it was neither an unknown nor a condemned concept on the part of some of the earliest Christians. There are phrases in the Bible itself and in the writings of some of the early Church Fathers that indicate familiarity and a degree of sympathy with and even belief in reincarnation. When groups of men decided to formulate Christian doctrines, then Christianity as an organized religion began to differ from Christianity as a spontaneous

religious belief on the part of individuals. As among many other doctrines, some of them valid and some of them of little importance, reincarnation was discarded and not considered a part of Christian doctrine.

Since Christianity has become the basis of much Western culture, reincarnation has been given little attention by the majority in the religious field during the past eighteen hundred or more years. Consequently, the theory of reincarnation was left out of Western culture. It has been reintroduced from time to time. Theosophy, the Rosicrucian principles, and other teachings have maintained the theory of reincarnation and re-taught it time and time again.

It is my opinion that it is becoming more acceptable, and its gradual rather than sudden acceptance is a good sign. There is no proof that reincarnation is anything more than a theory, but it is one that is worthy of the most serious consideration. All the schools of thought in the East that accept reincarnation offer many convincing philosophical principles. It seems unlikely that the theory of reincarnation could have thrived and survived in connection with many other constructive thoughts and yet be invalid. Those who have studied the subject have found to their own satisfaction evidences of truth and much comfort in the belief.

We are not going to promote a theory by making it a doctrine or a dogma. It is best that reincarnation continue to be offered to the Western world in the way that the Rosicrucian philosophy offers it. Reincarnation is presented as a theory that has validity but not necessarily proof. There is no need to prove the theory of reincarnation because you and I would be no different in any respect at this moment if it were proved to be absolutely true or absolutely false. The same conditions, the same vibrations of the Cosmic that effect us at this moment, would continue to affect us regardless of man's proof or disproof of this or any other theory. What is important in the theory of reincarnation is that it is an important link in an individual's building a workable philosophy for himself. That which contributes to the construction of a philosophy that gives courage and stability in times of stress, and wisdom in times of prosperity, is most worthy and valuable.

I am a firm believer in the theory of reincarnation, and I have observed the lives

of many who also believe in it. It seems to me that of all the theories that have been advanced by man throughout his history as to the origin and purpose of life reincarnation is not only the most logical—although, I might add, that logic would not prove it true—but also the most satisfying. I have known more individuals who exemplify true peace of mind because of their belief in reincarnation than I have known among any who held other beliefs. I mean by this that I believe that the theory of reincarnation contributes more to a satisfactory philosophy of life than any others that have been evolved and developed in all of man's philosophies and religions.

If you find that the theory of reincarnation meets a responsive note in your own consciousness and soul, then by all means cling to it. It is a key that will help you face the future, face the problems that are a part of life, and it will also help you to use your achievements and successes constructively. You will understand life better and will have a philosophy that will give you an understanding of your problems, pain, suffering, and discouragement. You will be able to use more wisely those bits of achievement and what the world popularly calls luck because of your understanding of the theory. It will also help you to live a better life because you will live with the constant reminder that you have a part in the creation of your future and that you can use your abilities to help yourself and your fellow man. You will know, too, that there will be a time when you will be much wiser and have many more abilities than you have now.—A

Backsliding Through Incarnations

A frater in Nova Scotia brings up an interesting question on the subject of retrogressing, or going backward, in one's evolutionary path. He states: "Mankind has within itself the potentialities of its moral and spiritual life, and under favorable conditions a gradual development should be in evidence. The attainment of an individual in one incarnation depends upon the states reached in the last one; and in view of these inherent potentialities one would naturally enjoy a degree of development all along the line.

"Unfortunately, in varied instances, there appears to be deterioration instead of progress.

I am aware that in our economic way of life there are extenuating circumstances; but in view of human potentialities and the opportunities offered in the various incarnations shouldn't mankind rise above circumstances?"

The answer to this frater's question depends upon what we define as progress, or development. On the surface, it would seem as though we do slip backwards at times. We suffer financial reverses, social reverses, or reverses in our personal well-being, health, or otherwise. These reverses are real enough, but they are not standards by which we should measure the growth and development of the soul personality.

We may imagine the soul personality with its development as a traveler on an eternal pathway. His direction is always forward, but along the way he encounters different conditions. There are good days and bad days; good weather and bad weather; days of exuberance and days of despair; downhill and uphill; smooth roads and bumpy. Each bad event is a reverse in relation to the way things had gone before, but the bad events do not reverse the over-all forward movement of the traveler.

The growth and development of the soul personality is a matter of gathering knowledge, or experience; a forward or expanding movement. Experiences, once had, cannot be retracted. They may be erased from memory, but they had their effect on the total structure of the personality at the time they happened. Not all our experiences are happy ones, but each adds to the soul personality's font of knowledge and, as such, constitutes growth.

Development, or unfoldment, in and of itself, is not necessarily an enjoyable experience. Its results should provide more joy and harmony in our life, however, and ultimately this is true. We *do* learn from experience, and it is not our nature knowingly to invite pain and discomfiture into our lives. As we mature, we avoid more of the pitfalls of life; we make better choices; we are more aware of what we can change and what cannot be changed. We develop a sensitivity to the harmonics of our environment and guide ourselves accordingly.

We are prone to identify personal progress with financial standing and physical well-being. There is no doubt that, ultimately,

these go hand in hand, but in the learning stage mistakes will be made and rectification will be necessary.

Economic handicaps are often self-imposed in the sense that people approach financial problems on a conditional basis. They want economic stability, but they want it their way. They want so and so much, and they want it now. In their attempt to arrive at economic stability in this way, they usually experience conflict since, in the final analysis, such stability must be achieved through industry and service. It must be earned.

How much does a person really need? Food, clothing, and shelter are basic human needs. Adequate supplies of these can usually be secured for very little money. This is where everyone who is financially insecure should start in his thinking. When these needs are satisfied, then further goals can be set commensurate with the success achieved in attaining the first goal.

What many of our discouraging experiences, or reverses, can do for us is to reorient our thinking; draw our attention back to basic values. Too often, we are wasting time and effort in our approach to problems when we could be employing ourselves to greater advantage in other directions.

As we have pointed out many times in the pages of the *Forum*, happiness and adaptation to life are attainable anywhere along the path of life. One does not necessarily have to wait for many incarnations before he can experience a degree of happiness.

We can compare the growth of the soul personality to the growth of a child. Children grow in spite of all the obstacles in their path. They grow physically and mentally through experience. They can lead happy, well-adjusted lives all along the way. However, many do not learn to adjust or be happy until they mature.

Many never learn in this life. Others learn at different stages. We would not say that a child is deteriorating or going backwards in his growth when he has difficulty learning certain lessons. Many find it harder to learn at an older age than at a younger. Some find it harder to adjust in some periods than in others. The soul personality will experience similar stages, some of which will certainly give every indication of sliding backwards.—B

Value of Scepticism

A frater, addressing our Forum, asks: "How sceptical should a Rosicrucian be? When does scepticism become a stumbling block or a hindrance to the learning of truth?"

There are two proper ways to approach all new knowledge, whether it be the result of personal experience or that which is related to us by others. The first method is to subject knowledge to empirical proof. This consists of our endeavoring to substantiate it by the evidence of the senses.

Obviously, the empirical proof is not infallible—our senses *can* be deceived. However, since we live in a world of reality, such proof must be accepted *unless* reason indicates the probability that it may be false. In such an event, empirical proof should not be permitted to become dogmatic. The intelligent person keeps his mind flexible. His mind is kept responsive to different conceptions; it is kept prepared to analyze even contradictory ideas. We may summarize this approach to new knowledge as *liberalism*.

The second method is that of *abstraction*. It concerns concepts, or ideas, advanced but not demonstrable at the present either by ourselves or those expounding them. These are, for example, postulations and philosophies which for the time are incapable of being proved to our senses. They are not conjectures, however, but rational conclusions which cannot be related to facts. Many such abstractions may become tomorrow's empirical knowledge—that which may be seen, heard, or felt.

To reject such abstractions because they cannot at the moment be evidentially supported is to limit our vision. Many vital influences in the lives of men in the realm of philosophy, religion, and government were once but ideals which inspired them, appealed to their reason, and yet had no factual foundation. Therefore, what the preponderance of experience cannot deny and reason cannot refute, we *should also accept* as relative truth and knowledge.

Most men are willing to accept the reality of every experience if it has the confirmation of the senses. Unfortunately, however, they do not subject their experiences to the inquiry of reason. As a result, it often requires sub-

sequent events to disprove what the senses once made appear to be absolute truth. Perception and reason must collaborate if we are to have *practical truth*. By practical truth, we mean that knowledge which will serve us as having a degree of reliability and usefulness.

Appearances are deceiving and we must learn that that which is obviously apparent may have at times a contrary nature. This is the kind of experience which must be intimately had rather than be taught to us by another. Sense experiences are personal and emphatic. In contrast to what another may relate to us about circumstances, that which we personally observe seems more dependable. It is only when we are disillusioned and discover that experiences may be other than they seem to be that we alter our intellectual approach to life. It is then that the *sceptic* is born!

Two factors are characteristic of the true sceptic. He is first a *sophisticate*. He must have become familiar with the vicissitudes of life. He must have a knowledge of various human personalities and the diversities of human character. As a sophisticate, he is as well a realist. This does not mean that he is devoid of idealism and aspiration. However, he has arrived at a point in his personal development where there is a fair degree of balance between imagination, visualization, emotionalism, and reason.

He knows that all that man conceives is not always possible of materialization in this life. What is imagined or visualized, he understands must first be related to material reality if it is to become more than a subjective experience. Even a mystical or religious experience if eventually it is to enlighten other men and quicken their inner consciousness must be made to appear rational; at least, it must appear to serve some aspect of their nature. An intellectual sophisticate is one who has walked, talked, and lived with various levels of society.

The other characteristic of the sceptic is his emphasis on *prudence*. This caution is exhibited by a survey of every situation or proposal. The sceptic never accepts anything by its *prima facie* value; in other words, he is not given to impetuosity. This survey allows him time for a review of what may have been preconceived ideas or hastily formed judgments. Such prudence on the

part of the sceptic may accordingly lose him an opportunity which snap judgment might otherwise afford him. However, such a disadvantage will be offset by the decided advantage of avoiding a serious mistake.

A *sceptic*, or one generally having this popular appellation, is more often *not* so in fact. One who displays an evident hostility toward all change or resents the new or unfamiliar just because it is such is *not* a sceptic. Such a person is principally fearful of the need to abandon convictions which he has or prefers—right or wrong. He resents contrary ideas which challenge his judgment.

Often such a person is merely afflicted with a severe *inferiority complex*. The only way in which he can respect his own opinions is to discredit all others! It is characteristic of the so-called sceptic that he will not inquire into a new proposal or subject but will immediately advance a criticism which remains unsupported either by fact or logic. He is in reality a bigot and is intolerant—not sceptical.

Some of the pseudo-sceptics are only mentally indolent. Inquiry into new fields of thought, unfamiliar situations, or self-analysis requires mental effort. They prefer to sacrifice new knowledge and the benefit that might accrue from it rather than to dispel predetermined ideas and begin to learn anew.

The *pessimist* is often confused with the true sceptic, a fact which does the latter a real injustice. The pessimist is one who habitually assumes the negative point of view for every idea or situation advanced to him. His opinion is not the result of an open mind or of inquiry; it is, rather, a distrust of the ultimate success of any venture. The consistent pessimist is one whose morale has been shattered. He is a victim of some psychological condition and, as a result, lacks *self-confidence*. He is afraid of the new, the different, or the unusual. He feels incapable of coping with that which may test his personal powers.

This attitude may have caused him to experience a series of failures, which, in turn, inclined him to feel incompetent to contribute to the satisfactory culmination of a new enterprise. Even if the pessimist is not called to participate personally, he is psychologically conditioned to believe that success or achieve-

ment is wholly an element of chance and that the odds are generally unfavorable.

Scepticism as a system of philosophical thought dates back to Pyrrho of Elis in the third century before Christ. Pyrrho found that much that men held as positive knowledge was nothing more than false opinion and erroneous preconception. The growing spirit of inquiry and rationalism of that time caused a serious empirical investigation of much that had been accepted upon faith.

It was soon discovered that sensory experiences often deceive men. There was then the further realization that all of the knowledge of the senses is only relative, not absolute. To show his distrust for knowledge of the senses and his utter unreliance upon them, Pyrrho was related not to have turned aside even for an approaching wagon or for a precipice in his path. He refused to believe in the danger that he perceived, and it is related that his friends had to rescue him in such circumstances.

At a later period, Carneades, a successor of Pyrrho, became the principal exponent of scepticism. He pointed out, as well, the contradictions of the knowledge of the senses. Hawks have keener eyesight than men; dogs have more acute scent. To each of them, within the range of their particular superior sense, the world is more expansive than it is to man. Carneades then asked which is the real world, the one the dog experiences, that of the hawk, or the one of man? Each sense also has an excellence of its particular quality. An apple is yellow; it is likewise sweet and fragrant. To each sense, separately, the apple has an outstanding appealing quality. But again, Carneades asked, what is the true nature of the apple? What criterion have we to rely upon?

Carneades also was acrimonious in his criticism of reliance upon reason as conclusive knowledge. It is related that, while in the service of the embassy in Rome, he one day would argue eloquently on a point of ethics; the next day, he would argue just as forcefully but in a contradictory vein. This was done to prove the relativity of knowledge.

From such extreme beginnings, there developed sound scepticism tempered by time. The sincere sceptic is one who follows a *triple approach* to all new knowledge. The first step is *evaluation*. This consists of determining the relation of any new proposal

or situation to one's immediate or indirect interests. We cannot be expected to devote our time to or to have equal interest in all subjects or matters. Thus before we give it further consideration, we must find how close the proposed matter is to our experience, talents, the demands of our life, and our moral and social obligations. We are not intellectually capable, nor are we temperamentally suited, to have a serious interest in *all* matters that are brought to our attention. Thus such a survey or evaluation is most important.

The second step is *analysis*. As stated, this consists of going behind appearances, not being affected by phenomenalism or the emotional appeal alone in examining any new experience. It requires one to question implied authority or purported facts. It is necessary to distinguish between speculation and empirical proof. If proof is not possible, then the rational grounds of the theory or postulation presented must be determined.

The third and final approach of the sceptic is one of *acceptance* or *rejection*. If knowledge meets the first two tests satisfactorily, then one must give it all the enthusiasm that his emotions can engender. In this way, he will get the utmost advantage and enjoyment out of the new experience, for he is then on safe ground and the probability of subsequent disappointment or disillusionment is remote. Conversely, if the first two tests leave doubt as to the value of the new knowledge or of its veracity, it must be rejected at once.

Such scepticism as this is recommended to every *Rosicrucian*. It is never a block or a hindrance to the learning of truth.—X

Cycles of History

Interest in cycles has been evidenced by man over a long period of time. In our correspondence here at Rosicrucian Park, we see an unwavering interest in this subject. Correspondence regarding cycles results particularly from the interest in the book, *Self Mastery and Fate with the Cycles of Life*, by the first Imperator of this jurisdiction, Dr. H. Spencer Lewis, published by the Supreme Grand Lodge.

As stated in his book, we cannot enter into correspondence to establish, interpret, or comment upon the cycles of any individual. The book serves him as a guideline for

studying the cycles that affect his life. Through study and experience, he can use it as a map to lay out a path, or way, to follow so that he can avail himself of the general principles of *cycles* to the best advantage.

The theory of cycles involves the relationship of each element of the environment to the others. There is considerable controversy in this area, which goes from one extreme to another. There is the one who, for example, believes that every movement in the universe or on this planet in some way directly affects him. The opposite belief is that each individual is an island, unaffected by the circumstances about him. Both extremes are rather ridiculous, especially when we analyze the intellectual potentialities of the human being and realize that he should be able to draw more logical conclusions.

We are neither a victim of our environment, nor are we under such control of the environment that we cannot do anything without its affecting us. On the other hand, we cannot live isolated from our environment. Modern psychology has indicated that man is not only affected by heredity but also by the forces that play upon him in his environment.

I, personally, cannot go into a discussion of the many theories in regard to cycles or, as far as that is concerned, into the many theories that have to do with man's situation on earth and his future as they may be affected by other conditions outside himself. We do know that the movement of the earth, the position of the planets, and the whole universe have an inter-reacting play upon each other. To a degree, gravity is an inter-relationship between the various parts of the universe, one body reacting upon the other. The common illustration of the tides of the earth as affected by the gravitational forces of the moon and other celestial bodies is an indication of such effects.

To what extent the movement of the members of the universe has upon individual human beings living on the earth is more controversial. No doubt, there are cycles of change just as there are pulsating cycles within our own beings that have an effect upon every other condition. We live in cycles—the cycles of daylight and dark, the cycles of the seasons, the cycles of the general changes that take place in our environment, some natural and some man-made. There are

cycles within our own bodies—the changes in blood pressure, the rate of respiration, and the rhythm of the heartbeat. All these conditions seem to be in different patterns; but one thing that is sure insofar as cycles are concerned is that no man has yet perfected an interpretation of all the cycles that play upon the human being.

History is said to repeat itself. The conditions that exist at one time often exist again. Man is not only affected by the physical pressures of his environment, but also by the nonphysical—that is, by the life forces and the knowledge and experience that have gone before him.

Some time ago, I had occasion to examine—in fact, I had to read thoroughly—a legal document which was prepared about thirty-five years ago. In reading it carefully, I repeatedly came across parts that called to mind the events that caused certain specific paragraphs to be included. In other words, the document had been prepared to meet the demands of a certain situation, and the conditions that existed at the time required certain inclusions to be made in it.

It occurred to me then that there are only two or three people living today who had had experiences similar to mine and would know, therefore, why these particular provisions were included in that technical document. Following this line of reasoning, it also occurred to me that probably in the future someone reading the same document might wonder why a particular item was included. He might conclude that the provision was unnecessary, and he might possibly delete it. Then circumstances similar to those that occurred some thirty-five years ago might come about again and, as a result of the particular provision's being deleted, a problem will arise. The problem may be difficult to solve, but eventually a solution may be worked out and a provision that will meet a similar situation may again be included in the document.

In other words, history repeats itself because man does not learn by the experiences of others. Something that seems superfluous in one's experience today may have been very important at another time. Not having had the experience, he is unable to appreciate why a provision in a legal document, for example, was made so specific. But if he experiences the same difficulties again, then

he will either understand the provisions or, if they have been superseded, he will go through the experience again, having to formulate the provisions to cover the situation.

This in a sense summarizes a great deal of man's history. He does not draw upon the experiences of others sufficiently and is unable, therefore, to avoid using considerable time to correct the same errors that his forefathers learned to correct. Many times, we forget why man has decided upon certain procedures and provisions. We may think that the ideas are old-fashioned, are no longer of particular or specific use to us, and so they are thrown away, discarded and ignored. But difficult experiences will cause us to come to similar conclusions; and so it is that in the history of man's civilizations, their rise and fall, we have indications and illustrations of history's repeating itself in essentially the same manner many times.

Why is it that man cannot learn by these experiences? It is probably because he is intensely aware of his present situation. Most of us live so wrapped up in the demands of the moment that we lose the perspective that is necessary for drawing upon the experiences of the past. While man has become very proficient in many things, he has never gained efficiency in utilizing the experience of others. We have all gone through the experience of some event that was either to our advantage or disadvantage; and when we see another faced by a similar circumstance, sometimes we offer unsolicited advice. This advice is seldom taken in a kindly manner. The other individual seems to have to learn just as we have had to; whereas, if we would utilize the lessons of history and realize that the whole of life is a series of cycles, we could save ourselves a lot of trouble by drawing upon the experiences of others.

Cycles in themselves are not as important as our application of them is concerned. The individual must live, regardless of the cycle in which he lives. There is a rhythm to the universe, and if we are able to bring ourselves into a harmonious relationship with that rhythm, we shall be better able to adjust to the demands of life that are a part of our experience. To work with the cosmic forces that cause the universe to be is certainly going to be more conducive to our welfare, well-being, and evolverment than to work in opposition to them either in ignorance or because of our failure to cooperate.

No book or guide on cycles that anyone has ever written for man to use as a model for his life can be the exact model for my life or for yours. We can only refer to such guides as a map upon which to plan our own steps, possibly to point us in the right direction. There are those who are constantly seeking a way to utilize an external situation or condition. I recently read of the importance of the fact that we are soon to enter a new age, the Aquarian Age, and according to the rosy picture painted by the writer, the entering of the Aquarian Age will bring great relief and benefit to the human race. We shall all be better, and we shall all have better lives in this new age if we are to believe the argument of the article. This, I seriously doubt.

I do not question the fact that there are ages that change, that a new cycle will begin, that the Aquarian Age will bring new influences and subtle effects on our environment; but in the final analysis, the relationship to his environment lies within the individual. It does not make any difference what age we live in or what cycle we may be concerned with at the moment, our primary concern is our own evolverment, our spiritual awareness of our inner self.

The biggest challenge before us today, as in all times in the past and all times in the future, is to learn to know oneself, to listen to our inner self. The soul of man is the seat of his being. It is both the gift of the Creator and the motivating force by which we live. To gain full awareness of this inner self, of soul, is to unite ourselves with the Creator, with God, with the Supreme Being, or whatever terminology we want to use to designate the Infinite. The soul is the one contact, the one part of us that is synonymous and identical with the Absolute.

Man's destiny is to become aware of that soul, to know its potentialities, to know its meaning, and gain the knowledge and experience that is stored within it. As we gain in our knowledge of the soul, we are able to evolve in our outlook, conceptions, mentality, abilities, and in the use of our potentialities. This applies not only to our present life but to the incarnations to follow. In this way, we move toward an ultimate union with the creative force which is evidenced within the soul.

Regardless of what cycles may concern man, the ages in which he lives, or the history that has gone before, his obligation

to himself and to his Creator is to utilize every possible force that will aid in the development of his psychic self and bring about the awareness of the full potentiality of the soul. This will always be a difficult task. It will never be simple. There may be periods which will be more conducive to development than others, and it is our duty to try to discover them. But whether we live in one age or another, or whether one cycle is affecting us or another, it is still our duty to work toward the evolvment of our inner self. If we do not do it now, regardless of the age, the cycle, or the period in which we live, we shall probably never do it.

Ralph Waldo Emerson once said that *now* is a very good time if we know what to do with it. *Now* is the only time that we are sure of. If we are going to evolve at all, we are going to have to draw upon our own experience as well as that of the whole human race and utilize the methods, procedures, exercises, and practices that will contribute to our development. This in essence is the substance of the Rosicrucian teachings. They provide the philosophy and the procedures by which we can evolve the awareness of self and give predominance to the soul over the physical body in a material world.—A

Self-Suggestion

A frater rises to speak to our Forum members: "There have been a number of articles in popular periodicals and newspapers on the subject of self-hypnotism, or self-suggestion. Many of the things governing our daily lives are matters of suggestions received from television commercials, billboards, magazines, conversations, and such. Could some of the aspects of our Rosicrucian teachings be simply a matter of hypnotism, or self-suggestion? Where does suggestion begin and end as a controlling factor in molding our personality and character?"

The essence of this question is do we deceive ourselves in conducting some of the experiments of the Order? Are we suggesting to ourselves results which, in fact, do not exist? There is no doubt that suggestion is a most effective and *subtle* factor in influencing our thoughts and actions in life. Its subtlety exists in that we are not always aware of the stimulus or suggestion which causes us to act in a certain way. We often

are prone to ascribe our actions to our reasoning and conclusions when, in fact, our emotions have been aroused by some subtle suggestion which motivated us in a certain direction.

A suggestion is an element of a complex idea. It is, in other words, one of several ideas that have formerly become united as a single thought in our minds. Usually, the suggestion is the central or strongest element of such a complex idea. When it is experienced, it associates with itself immediately and often without our conscious effort all other ideas which are related to it. We may say that the idea of a suggestion is a *symbol* of all the other ideas which can be related to it. When we see a picture of the sun, we think of light and heat. When we see a mountain stream, we think of cold water, a vacation, or of fishing. We recall all ideas which our personal experiences may have associated with a mountain stream. Such thoughts arise immediately in the fore of consciousness upon perceiving a mountain stream.

The factor of *imagination* also plays a prominent part in connection with suggestion. An object perceived may by the faculty of imagination be extended as an idea into a new and different order than we have actually experienced. How many times, for example, have we pointed to a cloud formation and said, "See how that cloud resembles a horse galloping?" We have never seen a horse galloping in the clouds, but the form of the cloud extends itself by suggestion into an order, or arrangement, that resembles our experience of a horse galloping.

The psychology of advertising and selling uses the principle of suggestion extensively to create and awaken desires within the individual for the products which the manufacturer wishes to sell. In the hot summer when one is usually thirsty, a billboard may have an illustration of a huge cake of ice beside which hovers a polar bear. Through the top of the ice is thrust a bottle of a favorite drink with beads of moisture on it. It is most appealing. It draws to itself all our experiences with cooling drinks and the gratification of our thirst. It makes us seek a drink or become more conscious of our thirst.

In the Rosicrucian teachings, obviously, no exercises or experiments are given for the purpose of deceiving the student. Nothing

would be accomplished by such perfidious means. The student would eventually learn of such misrepresentations. Further, the Order can be strong only by having an intelligent and truly accomplished membership. However, there is no doubt that certain of the activities of the Order inadvertently do act as suggestions, causing the individual who is not analytical to *presume* to have results which he does not. Such presumption can be overcome easily if the member attempts to be analytical.

We have known members who, in conducting exercises, have squinted their eyes or turned the light in their room so as to cause certain reflections to further their experiment in a purely optical way. The result was an optical illusion. Ideas were suggested by appearances which were not true realities. Afterwards, these members would say, of course: "I am not sure what I experienced. It may have been *self-suggestion*." One asks why they purposely arranged the physical elements in a manner to produce an effect that was illusionary. They reply, "Without doing so, I would have had no results."

Such students would rather deceive themselves intentionally than admit failure. That kind of attitude is unfair to the Rosicrucian Order and its principles. It is far better for the member to fail and realize that he needs further study and practice than to falsify results and imply that the experiment can be successful only by deception and self-suggestion.—X

The Final Judgment

A frater in the Province of Ontario, Canada, calls our attention to a statement in the book, *Mansions of the Soul*, which reads: "The doctrine of reincarnation includes the coming of final judgment." The frater then asks if this is supposed to be an individual or mass judgment. Also, if we are judged individually, what happens if we fail to pass the judgment? What happens to us as egos? Are we destroyed?

Questions such as these prey heavily on many peoples' minds, especially those who have been raised in a religious discipline which emphasizes final judgments and everlasting damnation for those who fail. In mystical language, the final judgment is a symbol which represents ultimate karma.

There is no judgment which dooms man eternally. No one by any stretch of the imagination could possibly equate such a fate with *justice*.

Judgment as we think of it in mystical language is the constant action of karma. Every moment of our life, our behavior and thoughts are being "judged." This is no personal judgment, but rather the impersonal action of karma. While we are alive in any particular incarnation, we may not reap the penalties or the rewards imposed by karma because of mitigating circumstances.

We may forestall the effects of judgments that are in our favor or those that would exact penalties of us. But at transition, all mitigating factors vanish and karma balances the scales once again. At transition, judgment is exacted and, at rebirth, we take what balance of penalty or reward is exacted of us and begin anew from that point.

Because of this, transition has often been referred to as the *last judgment* in religious and mystical literature. And for each incarnation, this is true. Transition is the last and the final judgment: a time when *full* restitution is made for those acts not fully compensated for in the past life. But when we incarnate again, we are judged again, for there can be no life without the actions of karma ever present.

When in mystical literature it is said that even the doctrine of reincarnation includes the coming of final judgment, it simply means that a time will come when the soul personality reaches maturity and need not incarnate nor be judged any more.

It is not a question of whether a person will pass or fail. When he has reached the time of final judgment, his failures are all behind him and he has won the exalted state of at-one-ness with the Cosmic. We may look upon the journey of a soul personality as a long trip with many stops along the way. The final stop marks the end of the journey, a time of arrival, a point of completion. It is not a point where more decisions have to be made, where one may take the right or wrong road, where one may experience breakdowns, failures, barriers, or obstacles to success.

There is no turning one back, no rejection, no damnation. Such would be contrary to the purpose and function of life, which constantly strives *to be!*—B

Thoughts That Destroy Man

A frater now presents this question to our Forum: "Is it true that jealousy, selfishness, greed, and desire for power over people will not only destroy a person, but also those around him as well?"

There are two ways to approach an answer to this question: First, is it meant that negative, adverse thoughts in themselves have an efficacy, a force that can destroy a human? In other words, do such thoughts radiate like a destructive energy? Or does it mean that the psychological and sociological effects of such thoughts produce destructive and harmful conditions affecting people?

Let us approach the subject from the point of view of the first assumption. To believe that merely holding in mind certain malevolent thoughts, thoughts that may be directed toward another, will harm a person is bordering on the belief of sympathetic magic—or *Black Magic*. This is the assumption that such thoughts, like darts or arrows, reach out into space toward the one that they are directed to and figuratively pierce the consciousness of their victim.

It is further assumed by those who believe this that the object of such thoughts cannot have adequate defense against them, particularly if he does not know they are being directed against him. Our answer to this is, as has often been said in our monographs and *Rosicrucian Digest*, that you cannot be affected by the malevolent thoughts of others. By this, we mean that you cannot be taken possession of by destructive thoughts which may be focused upon you.

We do not deny, from the standpoint of natural phenomena, that the transmission, or projection, of thought is possible. There are too many examples that such is apodictical. Modern science in parapsychology, in the realm of extrasensory perception, is experimenting with the transmission and reception of intelligence without any physical medium; and, of course, our members have many exercises to demonstrate this as well. However, this does not indicate that destructive thoughts will pervade the mind of the one whom they are intended for without his having any defensive mechanism to resist them.

Fortunately, as our monographs point out, "the Guardian of the Threshold," namely, our own conscience, the moral standards

which we have established and which are of our own subconscious, or the psychic self, repel such thoughts. The thoughts of others that are mentally transmitted to us are never as potent as those that are engendered directly in our own consciousness. If one suggests to himself that he will not be influenced by any thought that is adverse to his own moral and ethical standards, he will not be. If one, however, sincerely believes in the primitive reasoning and *superstition* of Black Magic, he then becomes a victim of it. Actually, he is a victim of his *own mind*. In believing that such thoughts can affect him, he reduces or lessens the resistance of his own mind to them. In fact, what he does is to implant into his own consciousness the idea that he is to be, or will be, affected by such malevolent thoughts.

Dr. H. Spencer Lewis, in his most effective and enlightening book, *Mental Poisoning*, states that individuals who believe in the power of evil thoughts to affect them are poisoning their own minds. They make themselves victims by submitting to such beliefs. They worry, they develop a nervous condition and anxiety, and through a somatic relationship, this causes a decline in their health. They erroneously attribute these symptoms to the "evil thoughts" of their enemies. They become convinced that Black Magic really does have an efficacy. As a result, fear increases and so do physical depletion and illness, which they consider as still further proof that they are victims.

Primitive people have been known actually to die from the fear and belief that Black Magic rites were being exercised against them and that they were being affected by them. Oftentimes, such persons actually developed physical symptoms corresponding to what those invoking the Black Magic rites desired to have them suffer. This, again, is the effect of *autosuggestion*, thoughts that one implants in his own mind. For analogy, it has been shown in demonstrations of hypnotism that an operator could suggest to the hypnotized subject that he was developing a severe blister on his hand. If the hypnotic state were induced long enough, an actual blister would appear on the hand of the subject. This shows the effect of the power of our own thoughts. Of course, in the case of hypnotism, the thought of the operator replaced the thought of the subject.

Persons who must be around those who have an intense hatred or jealousy of them will experience such thoughts as a feeling of mild depression. It cannot hurt them beyond this feeling for the reasons we have given. The auras of those who hold such malevolent thoughts radiate vibrations which induce inharmony in the aura of those around them. This produces emotional sensations of uneasiness and unhappiness. In fact, persons who are around those holding such thoughts of hatred, though the thoughts are not even directed toward them, will experience this feeling of depression. Such thoughts can do no more than that if one is determined to resist them with his own thoughts. It is because they are his own thoughts and are intimate; therefore, they are far more powerful than those directed toward him by others existing around him.

When such a feeling of depression is experienced as a result of someone in your presence or environment, it is best, if possible, to leave that environment. In other words, you should change your surroundings if you can. Once beyond the contact of such an aura, this radiation is no longer detected. If one cannot change his environment, then certain principles that are given in the degrees of the Rosicrucian Order can be applied. These are particularly set forth in the Ninth Degree.

Now, the way in which jealousy, hatred, avarice, and other adverse thoughts *can* destroy those who have them and even other persons may be termed the *psychological* aspect of this subject. One who harbors malicious thoughts is *poisoning* his own mind. He keeps himself in a negative, emotional state. It is a condition of continual agitation of his nervous and digestive systems. He disrupts the internal harmony of his own being. There is in man, as we know, a psychosomatic relationship. His emotions, as every physician, psychologist, psychiatrist, and Rosicrucian knows, have an impact upon his nervous system, which, in turn, affects his glands, digestive system, and major organs. The hateful and jealous person eventually shows the agitation of his emotions. The tension under which he labors gradually distorts his features so that he (or she) "looks mean." Numerous ailments can arise from a long duration of such thoughts and feelings being locked up within one. It is truly a

slow-acting poison. Peptic ulcers, hypertension, cardiac afflictions are but a few of the adverse effects by which one can destroy himself.

Psychologically, such a person in a group can cause dissension. He may create suspicion among others; spread gossip; pit one individual against another. Unless action is forcefully undertaken to remove him because of his acts—*not his thoughts*—he can and will harm others around him. But, we repeat, it is what he may say or do that defames or disrupts society. It is not any power which his thoughts have upon others.—X

AMORC's Beliefs

Many who express an interest in AMORC ask for a statement of its beliefs. They want to have a codified doctrine which they can identify with AMORC, a doctrine regarding life, death, creation, man, God, and similar subjects.

As every *member* knows, the Rosicrucian Order has no such codified doctrine. A statement of beliefs in particulars is diametrically opposed to the true purpose of AMORC. Rosicrucians are, figuratively speaking, "walking question marks." They are seekers who realize that man's consciousness is always evolving; that current conceptions are subject to change.

The Rosicrucian is developing an attitude and aptitude for change. Through the intuitive faculty, he is able to respond to the requirements for harmony in connection with what each day brings forth. He is searching not so much for final answers as for understanding of today's problems in relation to his ability to cope with them.

Those who want a statement of beliefs are often looking for an organization which will support their own convictions. They want an itemized list against which they can compare notes. If their notes agree, they join. If not, they look elsewhere.

AMORC is interested in having in its membership only those who are truly seeking, those who are prepared to explore the universe with an open mind and who have no fixed idea as to what lies behind nature's still unopened doors. It encourages *inquiry* and invites into its group those who wish to discover the universe through its unique mystical process.—B

Is Retaliation Justified?

A soror asks whether it is possible to forget and forgive. How, she asks, can a dignified silence be maintained in the face of indignity and persecution?

We would say that it is possible to forget and forgive, but whether a person *should* is another question. There are many who take indignity upon indignity, who turn the other cheek, who forget and forgive without thought of retaliation. They base their action on the concept that to retaliate is to lower oneself to the level of the antagonist.

On the other hand, never to question indignity and persecution is to allow the growth and enjoyment of these measures by others. A man who constantly turns his cheek to indignities and persecution probably would not allow weeds and rocks to encroach on his crops. He would cultivate his fields and root out the thorns and grasses that threaten the well-being of his harvest. Such a man would not allow rodents or termites to attack his home. He would not allow rust or grime to harm his car. He would retaliate, fight fire with fire, in order to preserve the good and the wholesome.

The phrase, "turning the other cheek," should not be interpreted as a mandate to ignore the world's cruelties and inadequacies, which need attention and correction. A person must stand up to these; he must take measures to bring about a better situation; he should retaliate.

If the phrase, "turning the other cheek," has any significance at all, it would be found in a person's determination to do what is right, regardless. People who are engaged in right action, in positive and corrective measures, are often subjected to the catcalls and depreciating remarks of others. They may be ostracized and criticized for their beliefs and their convictions. In this case, to return like behavior would be lowering oneself to the level of the antagonists. Anger, caustic retorts, fighting back on the same level would avail them nothing. Here, then, is where the cheek is to be turned.

Positive action on a high plane commensurate with a person's ideals is called for. Retaliation in this sense is certainly justified and called for.—B

The Survival of Consciousness

A soror rises to address our Forum. She asks, "How may one explain with candor to a person who is not a Rosicrucian the survival of consciousness, sometimes termed 'earthbound personalities,' without giving the impression that we are spiritualists? Sometimes, the bereaved experience tactile or other sensations which bewilder them, and they wonder if the deceased has not contacted and comforted them."

This question really includes two different subjects, though both are related, namely, the survival of consciousness and earthbound personalities. The latter, of course, is dependent on the acceptance of the idea of the former. The survival of consciousness emerges, perhaps, from the earliest of all religious doctrines—*immortality*. The Egyptians were the first in history to give credence to immortality. From a Fifth-Dynasty inscription on the wall of a tomb we have this:

"They depart not as those who are dead,
but they depart as those who are living."

Why has man believed that he is immortal? It is, perhaps, an extension of the instinct of self-preservation. The vital force in both man and all animate things resists forcefully that which would cause its cessation. When man became a rational being, he became conscious of this driving impulse to *live*. Death was but a very obvious contrast, a cessation of all those attributes men associate with life and which they wish to continue.

The tangible, corporeal part of man was seen to die and lose its power, to disintegrate and lose its form. However, primitive men, as we learn from their language and artifacts, conceived man as a dual being. The rational, conscious, feeling being was considered an entity, a *spirit*, embodied within the physical. By comparison with the body, it was intangible and invisible; yet it was realized sufficiently to be thought to exist.

At birth, this invisible entity, this other aspect of the duality, entered the body in some manner. Its functions, or attributes, appeared to be concomitant with birth or life. So, breath and air were identified with spirit or soul. At death, this entity, this invisible, personal self, seemed to depart. Since it was always invisible, there was no indication at transition, at the cessation of physical

existence, that there was the termination of this spirit as well. It had seemed to exist before birth, to impregnate the body with breath, and, therefore, at death it was presumed to be released and *to survive*.

The Egyptians thought at first that only the soul, or Ba, as they termed it, survived. However, later they thought that the body, too, would be resurrected. The Osirian rites, so-called, were *ritual dramas* through which were enacted the birth, death, and rebirth (or resurrection) of Osiris. It was taught in the mystery schools that all men would experience a resurrection similar to that of Osiris and would live again in the Afterworld. Again, we find a Fifth-Dynasty inscription relating:

*As Osiris lives, so shall he also live;
as Osiris died not, so shall he also not die;
as Osiris perished not, so shall he also
not perish.*

The soul in the Afterworld was to be judged in the great Hall of the Gods. Technically known as *Psychostasia*, it was the process or method of weighing the soul on a great scale. The soul was weighed against Maat, or Truth, which was symbolized by a feather. In one pan of the scale was the symbol of Ba, the soul, and, in the opposite, a feather, depicting Truth.

To the ancient Egyptians, the one who passed all tests would attain to immortality and exist in human form; his earthly personality would survive. Like the later Greeks, the Egyptians thought that those who were accepted as good would enjoy after death the highest pleasures that were known on earth.

In most of the fundamentalist religions today, heaven is a definite place—not a state of mind. The blessed exist in an ethereal manner but, nevertheless, possess their mortal personalities, the appearance by which they were recognized on earth. This, of course, is a primitive transference of the continuation of this life to the next one *sans* all this life's adversities. To the average individual, a survival after death means the continuation of self and its sensations. They find it difficult to comprehend an entirely different state of consciousness that might prevail after death. It is like trying to explain what green and blue are to a sightless person.

To the advanced mystic and metaphysician, survival after death, in most instances, has an entirely different connotation. He

realizes that the qualities of our sense faculties—color, sound, dimension, tactile sensations, and even pain and pleasure—cannot exist after death since they are the consequence of the mortal, physical organism. Even perception, the state of awareness or the kind of consciousness that would survive, must be different, just as most other forms of consciousness of which we are aware and which appear to be dependent upon a relationship to the physical organism. If one destroyed a violin, he could no longer play compositions upon it. However, can or does the music which did issue from the violin persist after the instrument no longer exists? In other words, can something of consciousness, some level of it, persist when the physical organism through which it functioned ceases to be?

The human organism, the molecular structure, is impregnated by a vital force or energy by which it becomes animate. It thus sets up templates, or patterns, of itself by which it reproduces and transmits its kind. The recent scientific discovery of the DNA, the living, molecular system that perpetuates itself, confirms this much.

However, does this vital force, when it is eventually separated from the molecular structure at transition, retain something of the consciousness of self as a kind of aura? Does the consciousness, like a drop of colored fluid falling upon a stream of water, merge with the stream yet retain its identity? Mystics say that it does, but they state, also, that this awareness is quite unlike anything we experience in our mortal bodies. Therein is the difference between most views held by orthodox religion.

Immediately following transition, is it possible that there is a sympathetic, vibratory relationship between this kind of surviving consciousness and mortals on earth? This would appear to be true where there has been a strong emotional bond between the deceased and the one who remains. Mystical tradition says that such a bond exists but not in the spectacular, primitive way suggested by the so-called psychic seance addicts. This delicate union, like the faint aroma of a rose that has been removed from a room, lingers for only a short time. Apparently, it is detected only by persons of great sensitivity or by those who have had a strong emotional bond with the departed. It is for this reason that every-

one cannot substantiate the claim of a survival of consciousness. Nor is it easy to explain how consciousness is retained in the Cosmic. Especially is this true when the body and the vital force which impregnated it are separated.

There are many hypotheses and theories in connection with the survival of consciousness. None of them as yet can be placed upon a basis that would be acceptable generally and scientifically.

With such a subject, we are treating of a phenomenon that does not easily lend itself to ordinary methods of objective analysis. Science, within the necessary empirical bounds by which it is guided, is not hostile to the idea of the survival of consciousness as many religionists believe. Rather, science simply admits that it cannot explain what has often been experienced so as to demonstrate it within the requirements and laws of its method.

We sincerely believe that the Rosicrucians come closer than any other system of thought in attempting to reconcile such subjective experiences and psychic phenomena with demonstrable, physical laws. Of course, we cannot show a surviving consciousness in the afterlife as we would a projection on a screen, but we are trying to raise the consciousness of the individual so that certain experiences will have reality to him.—X

Rosicrucians and Revolution

A Frater rises to say: "Inasmuch as Rosicrucians are bound to obey and uphold the laws of the country in which they are citizens, to what extent, if any, may they involve themselves in the overthrow of a tyrant or tyrannical government in their country? By this, I mean their participation in the planning, aiding, or carrying out of insurrection, rebellion, revolution or the joining of such activities when initiated by others? Also, to what extent, if any, may a Rosicrucian go into these activities for a country not his own?"

First, we quote a question appearing in the application form for Rosicrucian membership, which a candidate is obliged to answer in the affirmative. It states: "Do you try to practice good citizenship and obey the laws of the country in which you live?" Second, the Neophyte's Great Oath, sent to every

Rosicrucian in the Neophyte Degrees, has as part of its second point the following words to which members are requested to subscribe: "I promise I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident." Candidates who have refused to subscribe to these obligations have been and are rejected.

How, then, should such principles be reconciled with the activities of a citizen of a country who participates in a revolution or insurrection against the established government? Should such a member of AMORC be suspended? Or if the individual is qualified in every way to be a member but is a political revolutionary, should his appeal for membership be refused? We believe, and perhaps this is a moot philosophical question, that a distinction must be drawn between the machinery of government, its system, or administration, as such, on the one hand, and its function on the other hand; that is, the manner in which it serves the people which it implies it represents. Certainly, every citizen is obliged within legal channels to support a governmental system of his country that in its general operation and purpose gives evidence of endeavoring to work for the welfare of the people. This does not mean that the citizen is obliged to be in agreement with every policy of the prevailing government and its administration. He should be allowed to voice his criticism and, through the channels provided, work toward remedial measures for those things with which he is not in accord.

In democracies and republics, legal means are established by which a government which does not satisfy the majority of the people may be changed. This majority, of course, is not necessarily always right. Mobs are often more numerous than enlightened leaders. These mobs may use their majority power to bring about changes which, in effect, may be a regression rather than an advancement. In democracies, where there is freedom of expression and representation in the government, such a risk of majority fault has to be endured.

Where, however, an oligarchy or a tyrannical dictatorship exists, which in practice is

adverse to the national welfare and the interest of the people, an entirely different situation prevails. From a Rosicrucian point of view, requesting that a member respect his government where there is a sincere effort to further public interest is to be distinguished from the support of a government obviously having a selfish motive furthering officialdom only. A government may make a mistake in policy. The most liberal and honest governments in history have done so. A revolution seeking to overthrow such a government by force is unjust. However, where people are being oppressed by their government and exploited to further the interests of those who hold the reins of government, revolution is justified.

We have stated that a distinction must be made between the mere machinery of government and the administration by government in behalf of its citizens. An obligation to government is had by the people—if not under compulsion, with the belief or at least the presumption that such a government represents their interests and that of the nation as a whole. When by subsequent events, it is found by intelligent and just citizens whose concern is the welfare of the nation and its people that the government has defaulted in its professed aims and refuses to rectify its mistakes, the people should then take whatever means are necessary to right that injustice. Obviously, the first attempts to rectify the erroneous prevailing state of affairs should be by negotiation and the persuasion of reason. Objection to the injustices should be presented with due probity by officers of government and representatives of the people.

Where unreasonable obstinacy is shown by the government and where attempts are forcefully made to suppress the complainants, there is no other course but revolution by whatever means necessary to accomplish the liberation of the people from their shackles. This means that as a last resort only there should be open rebellion against the forms of oppression imposed on the people. It may mean open warfare as a final effort to remove the tyrannical oppressors.

Certainly, no mystical or spiritual organization can say it is wrong to use militant methods to achieve justice and free a people from suffering when all other alternatives have failed. In such instances, the end justi-

fies the expedient method. There is no doubt that in such revolutions passion may at times submerge reason and most regrettable atrocities be committed. This occurred in the French Revolution as well as in the American Revolution. Yet no one who is a student of history will deny that circumstances provoked such revolutions. Revolutions of that kind are most always the final act of desperation when the rational appeals of the real representatives of the people have failed.

Certainly, an individual, attempting in good faith by his words and actions, to assist in liberating his country and his people from an oppressive government by supporting a revolution in his land when all other means have failed, should not be denied Rosicrucian membership. However, it often takes careful analysis and judicious investigation to determine whether a revolution is truly necessary and represents a just cause of the majority of the people. Sometimes a demagogue, posing as a patriot and liberator, will incite the people against the government by deliberately misrepresenting its policies. Without calm thinking and inquiry into the circumstances such incitement can lead to much harm.

As to whether one should volunteer or in other ways aid a revolution that is taking place in another country is also a polemic question. Shall men go to the aid of a nation that is suffering injustice to alleviate human suffering? Is this considered an intervention in the internal affairs of another nation? This is a question that we are confronted with today. It is paramount in the news. Soviet Russia has professed to liberate peoples of other nations by revolutionary means. Red China has made like claims. The United States is now declaring that it is liberating the people in South Vietnam from a threat of Communist oppression, and in Santo Domingo there is a similar intervention.—X

Ecumenical Council and . . . ?

The religious world and civilized states in general were impressed with the alleged objectives of the current Ecumenical Council of the Roman Catholic Church. Certain objectives were given wide acclaim in the press of the world. Foremost, was the announcement of the Vatican that an effort was to be made to achieve Christian unity, literally to

close ranks. There were lofty preachments by the Pope, cardinals, and bishops about the distress in the world, the paucity of understanding among peoples, and the need for Christian brotherhood.

Apparently, various of the Protestant sects did not consider such expositions of the Roman Church as mere religious cant, for they heralded the event from their pulpits. Has, however, the Council and the subsequent functions of Catholic agencies, Orders, periodicals, and the Hierarchy itself given concrete evidence of the motive which they so loudly and widely proclaimed?

The Council did not agree to abolish the traditional objection to *freedom of conscience*. Obviously, until it is agreed that every man has the right to conceive God as he desires and worship Him in a way compatible with that belief, there can be no true brotherhood—unless, of course, brotherhood is to be construed as meaning that all Christian sects merge their identities and doctrines in that of the Roman Church.

Again, another prominent example that is incompatible with the professed purpose of the Ecumenical Council is the continued attack upon the Rosicrucian Order, AMORC, by Roman Catholic publications. Concomitant with the Roman Church's appeal for peace in the world and the putting aside of hatred and that conduct which pits man against man, brochures and publications vilifying AMORC continue to circulate. There is not a month that passes without Catholic booklets and leaflets in various languages being published throughout the world ridiculing Rosicrucians and deliberately distorting and misrepresenting facts concerning the Order's activities.

Most of the literature follows in the same vein. *First*, such literature states that regardless of what AMORC may say as to what it is, it is nevertheless a *religious* sect. The Catholic literature presents this in such a manner as to indicate that some vile practice has been discovered or revealed.

If we were a religion, we would be proud to admit it. Further, if we were then under the provisions of the Constitution of the United States and similar laws of most of the advanced nations of the world, we would enjoy freedom of religion. In other words, if we were a religion, we would have as much

right to our beliefs and practices as the Roman Church. Further, there is the implication that there is something *improper* in our being a religion—if we were—and that is inconsistent with the professed efforts of the Roman Church to bring about religious unity and tolerance.

The *second* point upon which such Roman Catholic attacks dwell is that we have lodge rituals, initiations, and passwords. For this reason, they continually stress in their literature a similarity between AMORC and Freemasonry. There are, of course, numerous organizations besides the Freemasons and AMORC that have lodges and rituals—the Knights of Columbus is one!

Of course, the Roman Church knows this, so then why relate the Rosicrucian Order to Freemasonry? It is because Freemasonry has been an anathema to the Roman Catholics for centuries and represented as a kind of diabolical activity from which they should be as free as from Satan himself. This associating AMORC with Freemasonry in their articles is intended to be a severe admonishment to Catholics to have no contact with AMORC.

Third, great stress is put upon the fact that Rosicrucians issue by mail, discourses and monographs concerning their philosophy. The manner in which these articles inveigh against this suggests that such a method is innately immoral or that a manuscript studied at home and received *through the mail* in some manner loses the efficacy of its contents. The inconsistency of this kind of attack is the fact that the Knights of Columbus, a Roman Catholic organization, carries large advertisements regularly in general newspapers and popular magazines offering courses in Catholicism *through the mail*.

Still another point of attack by the Roman Church in its public organs is that Rosicrucians pay monthly dues for the privilege of membership. They imply that this is horrendous. The implication in such articles is that the payment of dues indicates commercialism. This, we must frankly state, is sheer hypocrisy on the part of the Church. The average devout Catholic family pays his church—and is obliged to tithe—a sum which is far more than AMORC members pay in monthly dues.

Further, Rosicrucian members are not continually importuned, each week or month,

to support this or that function as are most Catholic Church affiliates. Our Rosicrucian membership dues include, among numerous other things, a monthly copy of the *Rosicrucian Digest*, the official periodical of the Order. However, most Roman Catholic periodicals are not given freely to Catholics who tithe. They are obliged to pay for a separate subscription for such publications.

The next emphasis given in the derogatory literature issued against AMORC by the Church is in the fact of our rituals. These articles, usually written by some member of a Catholic Order and so designated, seem to delight in extracting out of context some part of a ritual, thereby attempting to make it appear ludicrous. The Roman Church rituals, if presented in such a manner, would appear far more fantastic, weird, medieval, and superstitious than any AMORC ritual; but no one would deny them the right to use their rituals. Why, then, should they resort to deriding the rituals of others, which are equally significant to their users?

As far as fraternal orders are concerned, AMORC is numerically small, principally because we are a study organization. However, we are the largest metaphysical and mystical Order in existence although, in comparison to social, religious, and political societies, we are numerically small. And our resources, in comparison to these others, are also relatively small. Yet the Roman Church is always implying in its articles of attack that AMORC has a tremendous accumulation of resources.

How ludicrous is this attempt to defame AMORC, when the Roman Church itself is referred to as "a multibillion-dollar financial empire." This very phrase is part of the actual caption of an article appearing in the April 26, 1965, issue of the *U. S. News and World Report*—a world-renowned news magazine. The article mentions the tremendous wealth and "*business enterprises*" in which the Church engages, stating: "... the story of the Vatican and its wealth—wherever you turn, the Vatican is revealed to have a hand in big-time investments."

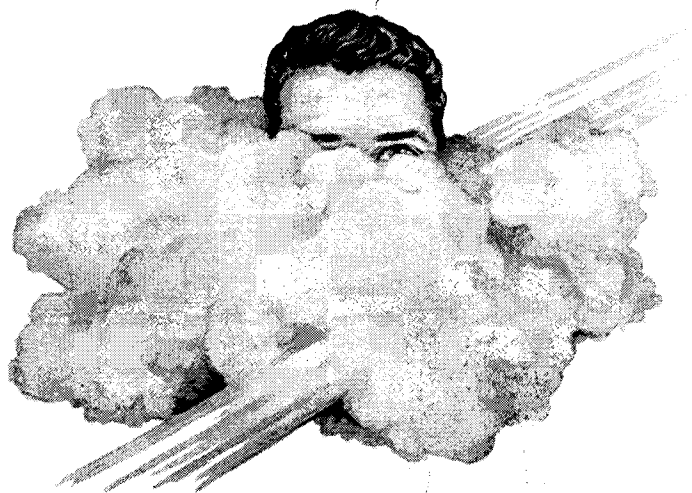
The Rosicrucian Order never attacks any society, organization, or religious sect. We shall be and are militant in our defense. We cannot remain silent when Roman Catholic literature continues its maligning of the Order. We must present these insidious attacks to our members, and, also reveal the inconsistency of the professed purpose and motives of the Ecumenical Council and the Roman Catholic hierarchy on the one hand in contrast to its activities, on the other, and its attitude toward whatever it considers might become an attraction for its members. Every Rosicrucian is invited to obtain from AMORC, without cost, a quantity of brochures entitled *Catholicism vs. Rosicrucianism*. The brochure is a frank exposition of our defense to the intolerance and injustice of Roman Catholicism. These brochures are for you to distribute whenever the question arises regarding the Roman Catholic Church's literature attacking AMORC.—X



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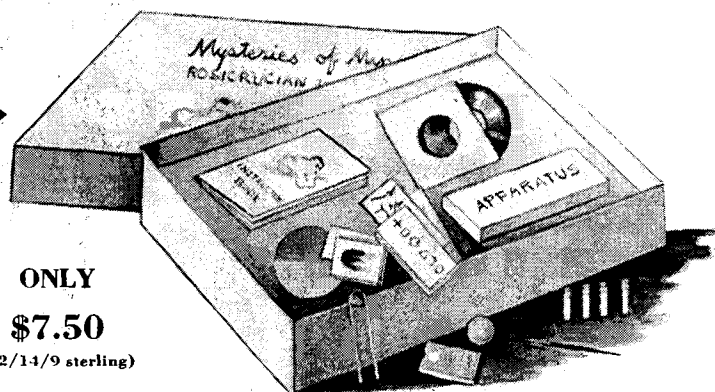
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The House of Mystery

In the heart of Paris, surrounded by narrow streets and tortuous alleys, is the home of the famed alchemist, Nicolas Flamel. It was a rendezvous for alchemists and occultists of the fourteenth century. To the orthodox and tradition-bound minds of those times, science, alchemy, and Hermeticism were considered heretical ventures. Flamel's home, therefore, was thought by them to be a strange link with a supernatural world.

Greetings!



VALUE OF RITUALS

Dear Fratres and Sorores:

Where there are those individuals who profess to dislike ritualism, the cause may be found to be a lack of understanding of its nature. Unless a ritual is self-evident as to its nature and intent, it may become a meaningless ceremony. A ritual is a *symbolic action*. It depicts in dramatic symbolic form an event or purpose. In its gestures, actions, wording, and accouterment, it synthesizes, that is, compresses, some extensive teaching as a moral principle, philosophical concept, or event. A ritual, ceremoniously presented, graphically represents an idea or a series of them. Like other drama, it *enacts* a collection of thoughts or happenings in an abbreviated and impressive manner.

Many traditional rituals, whether religious or secular, are a grouping of acts and signs to depict a more elaborate function. Once it is understood and related to a specific meaning, a symbol can effectively substitute for an otherwise long explanation. Common examples are the flag of a nation, the dollar sign, the Christian cross, King Solomon's seal, and the caduceus, an ancient symbol adopted by the medical fraternity. Symbols are a kind of system of shorthand to illustrate simply extensive and sometimes complex ideas.

Though a ritual includes symbols and thereby communicates intelligence in a condensed form, its purpose goes beyond this. A ritual is *action* and not merely the exposition of a series of inert signs. It is intended basically to arouse and portray human emotions related to the purpose for which the ritual exists. In other words, it is intended to project subtle feelings and cause psychic and emotional reactions, which an inert symbol cannot do. A ceremony can be composed of ritualistic acts, each act suggesting the spirit of the event or the purpose of the ceremony. The coronation of a king or queen, the vesting of an individual with an honorary academic degree by a university, the various religious funeral and marriage ceremonies are such examples. The

initiations of candidates into various Orders and societies are further examples.

Such rituals and the ceremonies of which they are a part are intended to induce in the participant or the spectator a sympathetic response to the significance of the event. He should know not only the meaning of the occurrence but should *personally feel* its effects as well. The ritual ceremony should arouse compassion, devotion, loyalty, or whatever virtues are related to the cause being portrayed. Simply stated a ritual must make an emotional and psychic appeal as well as an intellectual one.

Let us consider, for analogy, a school graduation ritual and ceremony. The student could receive the certificate, or diploma, privately in an envelope sent through the post, indicating that he had graduated and had met all the requirements of the school. Though this method would provide a certain gratification, it would not have the effect that the ritual ceremony of graduation does. In the ritual, the student acts and watches others act. The conclusion of his studies and his personal attainment are dramatized. The self, the ego, is appealed to by the emphasis placed upon the accomplishment. The individual, the student, is momentarily singled out in the presence of others, and there is personal recognition such as the cold print on a certificate alone could not provide.

The reason why some individuals declare that they dislike rituals is because they may have seen some that were inexplicable in their complexity. A ritual is not meant primarily to be an ostentatious display of costuming, lighting, or exhibitionism. It should have a specific objective, a definite idea to convey, and a state of mind or certain feelings to induce within those taking part. Consequently, good ritualism is systematically constructed; it is prepared from point to point, never losing sight of the necessary continuity leading to its finality. Though every effort in the ritual should be made to appeal to the esthetic and psychic sensibilities of the individual, what is done

must always be understood. To be effective, what each part of the ritual is contributing to the whole should be realized.

If symbolic acts or devices are used, they must be ones which will be familiar to those witnessing the ritual, or else the ritual should include expository remarks about them. When rituals fail to accomplish their objective, it is due mostly to the interspersing of symbolic acts or devices which are left unexplained. They thus make the ritual confusing to the participant, if not even ludicrous. Many religious sects are guilty of this neglect. They enact traditional rituals in their churches or temples which may be thoroughly understood only by their clergy. Therefore, many of the laity look upon them as a conglomeration of meaningless acts. When there is no emotional and sympathetic response to a ritual and no thorough understanding of the symbols which it uses, it becomes ludicrous to the individual and he personally feels embarrassed in watching or participating.

It is not possible for anyone to be devoid of ritual in his life. Everywhere that one turns in his daily affairs, simple rituals are being performed which depict morals, ethics, and social customs. A gentleman removing his hat in the presence of a lady, the saluting of the national flag, extending one's hand in greeting, a standing ovation for a dignitary, or the laying of a cornerstone are a few of a multitude of commonplace ritual-ceremonies.

There is a psychological relationship between appeals made to our esthetic sense and ritual acts. For analogy, the arrangement of framed paintings on the walls of our homes, whether they be originals or merely prints, is a ritual because it is a pleasurable and meaningful act to our esthetic sense. There are certain forms, designs, or scenes which gratify the visual sense of harmony, color, and symmetry of design of each of us. Or perhaps such framed pictures may be symbolic reminders of a personal

experience such as the visiting of a particular place or one we desire to visit. Arranging these paintings or pictures on the walls in a certain way so as to exact the most effective impression from them is therefore, a ritualistic act.

Doing anything in a habitual and ceremonial way that will perpetuate a desired ideal and emotional feeling is a ritual. To be devoid of ritual in our lives, we should have to be without all sentiment and the higher emotional states. Therefore, when we hear someone profess not to like ritual, we should realize that it is not ritual in its entirety to which he objects, but only those rituals which he cannot appreciate or understand. After all, we should not condemn a whole class of human experiences because particular ones are ineffectual. We do not dispense with food entirely merely because there are certain kinds we dislike.

We must also realize that most rituals have a stimulus upon several of our senses, not just one. Rituals may be both seen and heard; many include music, spoken parts, and sound effects. They may have a certain rhythm of motion, such as in the performing of a perambulation. Special scents of a symbolic nature, such as incense or perfume, may be used. Also, through such acts as genuflection, personal handclasps, and salutations, the participants in rituals receive tactile stimuli, which further aid the engaging of the whole self in an intimate way.

Faternally,

Ralph M. Lewis,
Imperator

Psychic Revelations

The student who first approaches the study of that area known as the psychic—the opposite of the physical and material—is anxious to gain certain skills and abilities and prove to himself the existence of the psychic world. It is, therefore, common for

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our Correspondence Department to receive questions from members in all degrees of the study which are substantially the same or concern the same thesis, such as "How can I advance myself psychically and how can I judge my psychic experiences?"

The reason that we cannot answer this type of question in the way that we would define a word in a dictionary or answer a question in mathematics by solving a problem and showing the proof is because we are dealing with an evolving situation. I have written many, many times that one of the purposes of human life is to evolve and that evolvment is a process of going from a state of unawareness to one of awareness.

In the psychic sense, evolvment is to raise our consciousness so that we may become aware of the mind of the Absolute, of the Cosmic itself. This process is not one that can take place by reciting a formula, performing an experiment, or witnessing a ceremony. Men have tried this for centuries. In one form or another, they have gone through various processes hoping to find the answer to the mysteries of life and the universe.

These rituals, ceremonies, and initiations have become a part of the practices of religious and other types of groups; and, furthermore, all have a certain value in that they help attune man's consciousness to an area which is removed from the strictly physical and direct him toward the realization of higher forces. In the centuries of man's existence as an intelligent entity similar to what he is today, he has made much progress in his life by changing his environment and gaining knowledge. However, what we sometimes fail to consider is that this has been a long process. The first individual many centuries ago who did not like sitting in the dark after the sun went down possibly had vague thoughts about some type of illumination, but it was many centuries later before the type of illumination which we have today came into existence.

In other words, man's physical achievements have taken place very slowly. In accepting so many physical accomplishments and changes in the world, which seem so familiar to us today, we forget the long human history that has brought us the bene-

fits of modern living that we enjoy. If it has taken man centuries to develop his ability to use the laws of physics and chemistry and apply them practically to his environment, surely we can only presume that to develop psychically is going to require an equal amount of energy and effort. Consequently, the Neophyte who is impatient regarding his psychic development should stop to consider that he and his ancestors have evolved for centuries in their relationship to the physical world of which he is a part; and only now has he become acutely conscious of the necessity to evolve insofar as his psychic abilities and attributes are concerned.

Another reason why we cannot answer the question of psychic revelation in one sentence or in one book is that it is a growing process that must take place within the individual. Much physical evolution has taken place outside of him; that is, much of his experience of change has been made within his environment rather than within himself. Psychic achievement must take place within the mind and consciousness. Therefore, it requires intense concentration and the direction of ourselves to our internal faculties and attributes.

The entire Rosicrucian teachings are a part of this instruction. They cannot be condensed into space or time because they do not know or are not subject to the limitations of time and space. We evolve, and to evolve means to grow into a greater awareness. We do not read a paragraph of a book and immediately become psychic. We do not change the habit patterns of an entire life by simply wishing to know something else. For that reason, the psychic experience is something that must become very personal. What may be a revelation to me and what I may believe to be a direct psychic contact with an intelligence higher than my own may have no significance whatsoever if I repeat to another what I have sensed or the knowledge that I seem to have gained.

Psychic experience does not convey the ability to repeat what we have learned inwardly. Knowledge from psychic sources forms the background upon which we can build our thinking and behavior, and, therefore, put into effect what we have gained within ourselves. On this basis, no one can interpret anyone else's psychic experiences or judge their validity because they are only

a part of one's experience and not that of someone else.

A mathematical problem can be analyzed objectively. The plans for a building can be studied objectively by a group of individuals looking at the same plan. But the impressions that have reached my inner self and my inner consciousness as the result of my personal meditation and concentration are not objective phenomena that can be examined by the eyes of others or with the microscope of science. They are part of the great puzzle of the evolvment of myself that I have been able to put together to a certain degree. Only time and experience will fit the pieces of these experiences into a pattern which I can interpret fully. Then, possibly, as some great masters and avatars have done, I can pass on to others through language some of the concepts which I have gained.

In the meantime, those who seek to understand psychic revelations and evolve psychically must direct a portion of their thought and time to this area of their living, to the application of the principles which the Rosicrucian teachings make available, and to the gradual awareness that they are subject to two areas of being—the physical world and the psychic.—A

Is Pantheism Contrary to Christianity?

A frater, rising to address our Forum, asks: "Is pantheism unchristian? If it deviates from Christianity, what are the salient points of this difference?"

The word itself conveys its meaning fairly well. Literally translated, pantheism means "God in all things." It is distinct from theism in the sense of not representing a personal deity. Pantheism expounds that God permeates every manifestation of reality as a force, as an intelligence. God is not isolated in a place; He is not confined to a single being or entity. God is a divine emanation, that is, the very *order*, the very *essence*, by which everything has reality.

This is not to be construed as meaning that objects or things of themselves are God. Baruch Spinoza, the Dutch philosopher, was definitely a pantheistic mystic. However, he contended that no sum of things—even though God manifested through them—*was God*. He held that the Deity was greater than any collection of particulars.

Whether a tree, a rock, a star, a plant, an animal, or a man: the essence, the divine nature of God, is in all these things. The whole pulsating cosmos, the great universe, is infused with God. The Deity is *in* and *of* all things. However, no single thing can be said to represent the nature of God. It is but one of a myriad of expressions of the divine efficacy.

The Greek Stoics, too, were pantheistic. To them, the law and the order by which things had their nature was the impulsation of God in them. Thus, the atomic energy, for example, by which matter has its form, is the manner in which God manifests in that kind of reality. In plant life, God is the vital force by which growth, nutrition, and the functions of a plant occur. In animal life, the sensations, the lower forms of consciousness, are the workings of the pantheistic power in it. In man, all of these lesser expressions of God, or functions, are included, along with the higher attributes which man terms *soul*.

In this sense, nature is God, but not exclusively so. That is, God exists in the phenomena of nature, but He is not limited to it. He is all that is, but He is potentially far greater than all that there is. The real pantheist does not worship nature as God, as the average Christian is wont to believe. Rather, he sees in nature God working through it. Everywhere the pantheist turns there is the handiwork of this universal, divine force. To the pantheist, God is not beyond some distant galaxy; rather, the nature of God is as close as any cosmic or natural expression which man can see or touch.

The pantheist, of course, is not an anthropomorphist. He does not consider himself an image of God nor believe that God has any image. In fact, how can you image a God Which is *all* and Which is also yet to be more? To the pantheist, God is *Mind*—if you mean by that that what exists is the result of divine intelligence. He is *energy*—if you mean by that the dynamic movement of the universal forces. God is *substance*—if you mean by that that everything that has a form, or reality, is *of God*.

Christianity is an eclectic and syncretic religion: It has been borrowed from the Judaic faith, Zoroastrianism, Gnosticism, and the doctrines of the early mystery schools.

These concepts influenced the early disciples and later Church Fathers. Many of the Church Fathers, who passed on at the ecclesiastic councils what was to be included in the doctrines of Christianity, were former scholars of Greek philosophy.

Christianity, however, is singularly *theistic*, that is, it has the belief in a sole, personal Deity. This Deity is thought of as being detached from the world, from the physical universe. He is not infused in essence throughout it. Its nature is not *His* nature. He stands in relation to the world and all reality as a sculptor does to a statue which he has created or as a watchmaker to a clock. He is a *creator*, but His own nature is not inherent in that which He creates. He manipulates the world by arbitrary will. He is not the law and the order by which things continue their existence.

A watchmaker, for further analogy, has brought the watch into existence as the result of the genius of his mind and the skill of his hands. Nevertheless, his mind is *not* the power by which the mechanism of the watch runs. So, too, nature is considered a divine creation; but, having been created, functions by its own intrinsic force according to the Christian conception. God can, according to the Christian view, alter or change the functions of matter, but once it has been created it is self-generating.

Further, Christianity looks upon the Deity as an arbitrary will to which appeals can be made. He is a patronizing, loving Father, and men are His children. Thus, nothing is immutable, everything can be changed if it be "the will of God." God is aloof from what He has created and must be appealed to directly. Nothing possesses the exact quality of His nature any more than a clock contains any of the intelligence of its maker.

Consequently, to consider God as being in everything in essence is to the Christian a thought that seems sacrilegious. He believes that it brings God down into the world instead of permitting Him to remain in a state of isolated transcendence. Pantheism, therefore, is different from theism as represented by Judaism, Christianity, Islamism, and divers other sects.

Pantheism, however, is *not* lacking in spiritual reverence. In fact, the average pantheist may and often does feel a greater intimacy in union with God than does the Christian.

The dualism of Christianity, God on the one hand and material reality on the other, makes it difficult for many Christians to feel that they can bridge this hiatus.

We can say that the Rosicrucian philosophy insofar as it treats of the nature of God (and we are not a religious sect but a mystical brotherhood) is a form of mystical pantheism. We hold that the Divine Consciousness is in and around us. The closest point that we are to the Divine is in our own nature. We do not need an intermediary to intercede for us. We can communicate with the Divine or Cosmic Intelligence directly within us and we can attain that union that is experienced as Peace Profound.—X

More Questions About Reincarnation

One of the subjects which produce the most questions for the Forum and the Correspondence Department is that of reincarnation. It has been written upon so many times that if a member will review carefully all that is contained in the monographs which he has received to date, together with the books on the subject published by the Rosicrucian Order, AMORC, and available from the Rosicrucian Supply Bureau, as well as the articles in past issues of the *Rosicrucian Forum* and the *Rosicrucian Digest*, he will have covered practically all that is known about reincarnation.

We do not know all the answers in regard to reincarnation because a part of the experience related to it lies outside of our physical experience. We cannot attempt to presume an experience that we have not yet had consciously as our own. We can only theorize in regard to such types of experiences.

Therefore, what we know about reincarnation is what we have experienced in our own lives and have learned from those who have recorded their experiences. Possibly, we are not destined in a physical lifetime to learn more about reincarnation than we already know. The most important thing we can do at the moment to learn about it and have our questions answered is to live to the fullest extent possible and in such a way that, as we evolve, we shall gradually reach a place where such knowledge will be ours.

If all the answers to questions regarding immortality, reincarnation, the purpose of

existence, and, in fact, all the perennial questions of philosophy were suddenly to be answered, then there would be no purpose in continuing to live because the process of life is to evolve toward an understanding of this knowledge. We cannot gain intimate knowledge without experiencing it.

Many times I have used this same illustration: We cannot learn to play the piano by reading a discourse on how the piano is played. It could tell all about the mechanical structure of the piano and all about the techniques that are used by the greatest pianists who have ever lived, but if we memorized such a discourse and sat down to the piano, the results would be substantially the same as if we had never read it.

In other words, knowledge alone is not the means of producing the application or the techniques of knowledge. The concert pianist has gained something more than knowledge. He may know nothing more about the physical nature of a piano than I do, but he can play it. That is the difference. Experience and techniques brought about through years and years of work, practice, and instruction have made the difference.

The Rosicrucian teachings, as we are told, provide the exercises that help us develop techniques. In a larger sense, all life is a process of participating in exercises that will help us develop the technique of understanding and relate ourselves to the fountain and source of all knowledge so that eventually we may be at one with our Creator and possess the entire knowledge of the Cosmic. In the meantime, when our questions concern subject matter such as reincarnation, with its eventual culmination in another life, in another area, we can only make presumptions that are based upon the knowledge that we already have.

These comments come about as a result of a series of questions concerning the ability to remember incarnations and whether physical values can be maintained from one incarnation to another. In the book *Mansions of the Soul*, by the first Imperator, Dr. H. Spencer Lewis, he discusses in some detail the basis of these theories. The memory between incarnations is one which has been discussed many times in these pages, as well as in Dr. Lewis' book. In view of the fact that we have trouble remembering things

in this incarnation, how do we expect to remember perfectly a time which was different from now, one which possibly even involved the use of another language and a different series of behavior patterns? I cannot remember in detail everything I did one week ago today. Is it particularly astonishing that I have no recollection whatsoever of what I did a thousand years ago, that is, if I were physically incarnated at that time?

Our total character—our point of view and the basis of our philosophy of life—is to a degree a memory of previous incarnations. What we are, our fundamental attitudes, are in their total manifestation the result of prior experiences, even though we cannot pick out the specific incidents. The fact that each of us is born different, with a different mental content, a different point of view, as well as ideas and concepts that develop in our consciousness but which are not all due to our environment, are strong indications of the fact that they are manifestations to a degree of the experiences of previous incarnations.

In other words, our total behavior pattern and our mental outlook are composites of experiences that have taken place before. Therefore, the individual incidents of a previous incarnation are truly secondary to the use of the attributes and faculties of our nature which have evolved through previous incarnations. Our obligation is to develop the abilities and attributes which we find within ourselves in order to carry on toward future incarnations and be better prepared and better able to cope with the situations and circumstances that will be ours in another environment at another place and time.

Insofar as the relationship of physical values between incarnations is concerned, I feel that this concept is based upon an exaggeration that we naturally place upon physical values at the present time. We are taught early in the teachings not to place too much emphasis upon physical possessions; but in a materialistic world, we normally do. Every human being has certain physical possessions which he prizes, not necessarily for their intrinsic, or money, value but for other reasons. As an example, I have a number of books that do not have a tremendous value in terms of dollars, but

I prize them highly—partly for the way in which I came to possess them, partly for their contents, partly for sentimental reasons related to the author or a reference to some individual whom I knew personally. Many reasons other than the nature of the object itself can enter into why value is placed in its possession.

In other words, the values that I place in these objects are those that I have experienced within myself, and another would not find them to have the same value. No doubt you have similar physical possessions that you value but which I would not value. A few times in my life, I have had the experience of seeing the physical possessions of a deceased person disposed of. It is a pitiful event to witness. Objects that have no value whatsoever except to the deceased individual are thrown away onto the garbage heap, burned, or destroyed. Something that an individual has prized for a lifetime has no value to someone else because there was no intimate experience or emotional relationship with it.

The books that I most highly prize will probably some day be treated the same way because no one else will see in them the same value and their actual physical value is probably no more than the paper or the substance from which they are made. Therefore, if it were conceivably possible for you to find a physical object or treasure which you put aside in an incarnation five hundred years ago, it is doubtful that it would have great value to you now. Let us say that you were a wealthy man at one time in the past and hid your wealth in the form of what was then considered valuable and that you could find it today. What you may have considered to be of value at that time, what may have been the medium of exchange, might have no value whatsoever today. There was a time when pieces of wood were used instead of coin. Would they be of value to you at the present time? Probably not.

The real values which we carry over from past incarnations are not physical. They are the advances we make in our thinking, in our consciousness, and in our individual development. The values that are eternal are those which are the very opposite of the physical and material. Therefore,

if we are to refer to the Biblical passage to lay up for ourselves treasures in heaven, then taking that phrase symbolically, the treasures that we shall accumulate are those which have no dependence whatsoever upon any material or physical object. They are the treasures that have the permanent values of love, knowledge, understanding, realization, and an awareness of our place in the universe to the degree to which we can understand it.

On such principles, we shall build up values that will form our character and mental attributes in future incarnations. True values lie within the awareness of the inner self. They will be permanent and will constitute the soul personality, the real self, whether or not we are incarnated in a physical body.—A

Is Nature Cruel?

A frater, rising to address our Forum, asks, "How does cruelty in nature comply with cosmic law?"

First, we must also ask a question, "Who is it who says that nature is cruel?" Is it not man who makes that accusation? Man arrives at this conclusion because of the effects which the various phenomena of nature have upon *him*. It is man who establishes the values of *good* and *bad* and of *kindness* and *cruelty*. It is interesting to note that even these human values are relative. What man adjudges adverse or beneficial under one circumstance, he may consider the opposite under a different condition.

What may be endemic to one people and accepted as good by them will be thought of as calamitous by another. For example, the periodic inundation of the Nile River irrigates many hundreds of thousands of acres which otherwise would be desert land. The waters of the Nile bring with them alluvial soil from equatorial Africa. Throughout the centuries, layer upon layer of this soil has built up a deep and most fertile land bordering each side of the Nile. However, the same periodic flooding by a river in some other part of the world not dependent upon such a phenomenon would perhaps mean disaster to them. As most regional floods do, it would destroy farms, cities, and take heavy toll in human and animal life.

In such an instance, was nature really cruel or was it man adjudging her functions in terms of value to himself? Volcanic eruptions have taken the lives of many persons in the annals of history, and they, too, have at times changed the courses of rivers favorably. They have also disclosed valuable mineral deposits. On other occasions, they have destroyed what man has considered of value to himself and then have been adjudged a calamity. The same variations of good and bad have been applied to rainfall. In certain areas of the world such as South Africa and Hong Kong, which are desperately in need of rain, a heavy, prolonged rainfall, filling reservoirs in those nations, would be welcomed as a beneficent act of nature. But people in other parts of the world would deplore what they would term a ruthless caprice of nature if torrential rainfall wiped out their crops.

It is necessary for man to realize that nature is a series of causes and effects which are entirely *impersonal* and *indifferent*. Nature is not teleological. There is not a purposeful mind directing each of these acts. What occurs in nature is by the *necessity* of what it is. It is not by any intent. Psychologically and philosophically, no act can be called cruel unless there is a mind behind it. A mind implies that the causes are reasoned and willful, and that that mind is able to discern the consequences of its acts. Where there is mind, it is presumed by man there are the same sensations from which human values arise.

We must instead think of nature as being like an implement, a force to be harnessed, utilized and, as much as possible, directed by man in accordance with his sense of values which, incidentally, change quite frequently. For further analogy, a knife may become a most useful implement in preparing food and even in protecting a life. But, likewise, it may become a lethal weapon. In itself, like nature, it is valueless. It is potential only with value, that is, with the power and with the purpose to which man may apply it.

Can we say that nuclear fission, or fusion, as a phenomenon of nature is either cruel or beneficent. Atomic bombs using such forces in World War II were the means of killing thousands of persons. However, the same force harnessed to generate power in various parts of the world is constructive and useful.

But, again, it was man who relegated the different values to the use of nuclear power; in other words, to the purpose he established.

It is often lamented that nature is cruel in "permitting" mentally deficient or horribly deformed children to be born into the world. It is asked, "What is nature's purpose in doing these things?" Here, again, we find man transferring human attributes, intellect and emotion, to nature. Nature has no purpose—if we mean by that our usual connotation of the word. Nature is not trying to attain a specific end, to achieve a goal. Rather, she is pursuing the course of her internal causes which motivate her. The deformed child or the mentally deficient one is the result of certain biological mutations disturbing or altering immanent patterns of nature. The effects are the result of causes which perhaps man himself brought about, however innocently.

For further analogy and to make this clearer, let us think of billiard balls on a billiard table. One ball in motion is headed for a pocket on the table. Of itself, it has no intention to enter that pocket. Its motivation, as the laws of Newton point out, would cause it to go in a straight line, which in this case is in the direction of the pocket. Enroute, however, it is partially obstructed by another ball. As a result of the impact, the first ball veers off, its course is changed, and it does not enter the pocket. So, too, do changes occur in matters pertaining to nature's relations to man. The human being cannot perceive all the mutations and conditions which may have an effect upon nature and cause it to do the things which he evaluates as cruel.

Man must further realize that happiness is not inherent in life. There is no such thing as a happy state or condition existing in nature, waiting for man to discover and enjoy it. Happiness, like cruelty, are conditions which man creates in his state of living.

Happiness is the trying to bring into harmony with our own being that which will further it and which will result in what we term pleasurable sensations. For further analogy, an unskilled person, drawing with good pencils and paper, will, nevertheless, make a crude and to-the-eye scrawling network of unsymmetrical lines. The artist, however, using the same materials and drawing combinations of straight and curved lines,

composes what is visually pleasing. In this instance, again, it was man, not the materials or forces, which created the difference between the two kinds of work done.—X

Children in AMORC

A certain soror speaks for many other members when she asks why boys of Rosicrucian parents are not allowed to participate in convocation rituals and other adult activities of the Order.

Boys are not excluded because they are boys, but because they are children. Girls, unless they serve in the ritualistic capacity of *Colombe*, are likewise excluded from adult activities. This exclusion is not meant to deny children the opportunity of Rosicrucian training and instruction, but such training is basically the parents' task. Parents who are Rosicrucians cannot help but inculcate the spirit of the Order in their children, and their lives as Rosicrucians should set an example the children will want to follow. Membership in the Order is reserved for adults simply because the presentation is made at the adult level.

The Order does provide a more elementary presentation of mystical principles through its Junior Order program. Boys and girls who are in the Junior Order are preparing for full membership, and when they reach adulthood, they are in a position to truly enjoy and master the teachings with comparative ease.

Whether or not a child participates in an organized system of mystical instruction is really secondary to the more important consideration that he be taught the Rosicrucian way of life by direct conversations and experiences with his parents.

Children, unlike adults, usually have all they can do in the way of organized study to keep up with their school work. It is important at this time of their lives to concentrate on developing the tools for modern living—namely, reading, oral and written expression, mathematics, and logic. The more time they give to these, the better able they will be to express and apply their innermost feelings and convictions. While children are engaged in the practice of these arts, their parents can gradually bring about a love of mysticism, a love of knowledge, and a love of life through the natural com-

munication that exists between parent and child.

Children are exceedingly group conscious as they approach their teens, and being accepted by their peers weighs heavier on their minds than most other things. Their attention is centered on their physical and mental growth, and they are concentrating on making an adjustment to a changing world. Individuality is not yet firmly established, and children will hesitate to break with the conventions of their group. It is not easy for children in this age group to reflect, meditate, or define objectives for themselves. As they approach adulthood, however, these things come more naturally. They have been weaned from school and home where behavior patterns were set for them. They now take on the full burden of thinking for themselves. They are ready for serious study, for adult Rosicrucian membership.

Exclusion of children from temples is a policy that recognizes that children become easily distracted from the import of the occasion; their attention span is short; there is a failure to appreciate the full significance of what is going on; and natural restlessness is cause for disturbance. There are undoubtedly exceptions to the rule: there are children who are adultlike in their approach to such occasions. But taking all children as a group, with different levels of interest, appreciation, and patience than their elders, it would be patently unfair to the adult membership to deny them the silence and reflective state of a Rosicrucian convocation.

To further justify the wisdom of reserving convocations for adults, it must be remembered that each adult is there by choice; that he is motivated by a deep desire to learn. Children may or may not be there for the same sincere purpose. They may be there only because it is part of a family activity; they may be *brought* to the convocations rather than appear there because of a real interest.

Every parent should keep in mind that it is not attendance at convocations or even the reading of Rosicrucian literature that will insure that a child acquires an interest in the Order. Rather it depends on the relationship established between parent and child in day-to-day contact. A father and mother who casually bring Rosicrucian

philosophy to bear on the various activities and discussions between themselves and their children, who talk freely and at length of the good of the Order—its history and ramifications—such parents will not have to fear that their child is missing anything essential or that he will fail to develop an interest in AMORC and all it entails.

As time goes on, however, the growth and extension of local Rosicrucian groups will undoubtedly bring about the establishment of even more active Rosicrucian youth programs. Such programs will be well-adapted to the particular needs and interests of children and will serve to supplement their regular school activities. They will be created for children explicitly and will best fill the need sensed so deeply by parents.—B

Do We Project During Sleep?

Addressing our *Forum*, a frater of South Africa asks: "Do we project during sleep?"

We probably project our consciousness, our personality, or self more during sleep than we do during our waking hours. In fact, the projected consciousness and the awareness of the self of another have more often been reported about one who was asleep at the time. In other words, the person whose projection was perceived had no realization that he had projected. He was perhaps asleep and had no thought before retiring of projecting to the one who perceived him, or to anyone else.

Most persons find it difficult to project their consciousness intentionally simply because in endeavoring to do so they become too objective. In other words, they arrest their consciousness, that is, they become so involved in the procedure of projecting that they cannot penetrate to that level of consciousness by which projection is accomplished. Furthermore, there are the factors of health and negative states of mind which obstruct the function of projection.

In sleep, we are in a subconscious state fundamentally. The receptor senses, such as hearing, seeing, etc., are nearly dormant. They can be aroused to their full intensity, however, although the scale of consciousness is tipped toward the subconscious functions. We must not think of the subconscious as being but a single state of phenomenon.

Rather, it is a stream of consciousness in which various levels of phenomena merge one into the other. The self, the you, may have experiences on various levels of the subconscious. Our dream states are usually on a lower level of the subconscious, bordering on what we ordinarily term the subjective. Since most of them are on this lower level, we recall parts or the entirety.

The self, the inner part of you, may through a higher level of your subconscious reach out in sleep to another who may be either awake or asleep. Such a person, however, would need to be in a vibratory or sympathetic attunement with you or, otherwise, he would not perceive your projected personality. Just as the one who is asleep does not willfully or voluntarily project his personality, so another, the recipient, may simply happen to attune to the projected consciousness at the time. Let us use an analogy for further explanation: Have you ever switched on your television set without first tuning it or noting what channel it was on? When you did switch it on, an unexpected picture was projected on the screen. That was because your television receiver was at the moment correctly in resonance, that is, attuned to the transmitted wave length.

The recipient of the projection may experience it in various ways. The projection he perceives may be visual, that is, seen as a faint blue cloud or, perhaps, it may be visually more distinct as the image of the projected personality. Then, again, the projection may not take the form of a visual impression at all but will be tactile, that is, there will be the *feeling* of the presence of another. If the recipient knows the one who is projecting in his sleep, he will, of course, recognize the visual image. He may even be able to identify the nonvisual impression, that is, merely the presence. Of course, a recipient may be attuned momentarily to a projection of someone of whom he has no knowledge. Many persons who have thought they have seen apparitions of the dead or some miraculous supernatural phenomenon have really experienced a psychic projection. However, not knowing the nature of such a phenomenon, they have resorted to conjectures about it.

The one projecting in his sleep is most often *not* aware that he has projected. He

may be quite surprised to learn that another has experienced a projection of his personality. He may believe that the other person was merely dreaming about him. However, the recipient of such projections is most often *awake*. The one projecting, of course, may at times have a vague impression of a psychic experience when he awakens. He may recall what seems to him to be an indistinct dream of having journeyed to some place and of having seen persons or things which he cannot recall in detail. He may tell others, "I had a strange dream, but it was very vague. I cannot remember what it was all about." So-called *theophanic*, or religious, experiences are often only a projection of the self—or the opposite, a reception of the projection of someone else. The devout orthodox religionist, having no knowledge of such a subject, may think of it as an epiphany, that is, a bodily manifestation of some divine personage.

Can we, however, project *intentionally* when we are asleep? That is possible if, before falling asleep, we suggest to ourselves that we wish to reach out in consciousness to a certain place or person. This must not be merely a casual thought. The objective, or purpose, in mind should be carefully visualized. If a *place* is intended which we have once visited, then all details of it should be recalled in memory and assembled on the screen of our consciousness. We should try carefully to reconstruct all objects that were previously seen, their color, form, and location, as though we were doing a painting.

We should try further to *actualize* our realization by trying to recall any scents, sounds, or even climatic effects of the place. Then when this *mental picture* is as complete as we can make it, we should dismiss it from our minds with the thought that we wish to revisit the place in projected consciousness. The same mental construct should be made of a *personality* to whom we wish to project during our sleep.

Those Rosicrucians who have attained the degree in the Order wherein projection is explained will find that most of the expounded principles can likewise be applied to that phenomenon during sleep. As has been explained in the monographs it is, perhaps, needless to add that one's privacy cannot be violated by the projection of another if he does not desire it.—X

Is Man Without Soul?

A frater from Iowa has commented on a short review on the life of a famous German scientist. In the article, it was stated that the scientist had succeeded in eliminating the doctrine of *Vitalism* from scientific thinking. He was said to have done this by establishing that the energy and heat output of the human body exactly equals the food and oxygen intake. This, of course, can also be said of an internal combustion engine.

This is an old saw among the hard core mechanists; those who see man as a machine and nothing else. Vitalism is a doctrine that sees the functions of a living organism as due to a vital principle, or force.

How the mechanists can overlook the so very obvious presence of a life force is hard to fathom. What form this life force takes is another matter and is, indeed, a philosophical question; but to observe things in motion and then say that no force is involved is academic bigotry at its worst. Few would deny that the human body is a machine; that it is an intricate complex of nerves, flesh, and blood. However, it is animated by a vital life force and when so animated expresses consciousness and mind.

A mechanistic philosophy contends that human behavior is a series of actions and reactions, a system of automatic responses to specific stimuli. Life is held to result from the interaction of food and oxygen. Such interaction releases energy, and this energy is to the mechanists the basis of *life*. But what is vital life force other than a universal energy? Vital life force, like electricity, is a great potential which will manifest under certain conditions anywhere, at any time. Like electricity, it is not created by chemical interaction but is released or brought to manifest by such processes. Vital life force, like electricity and magnetism, is an obvious factor in living matter.

The mechanists may concede that there is a force which animates living matter, but this force is the same as electricity—a physical energy that is part and parcel of the physical universe. But that it brings with its manifestation any of the so-called attributes of conscious life as distinct attributes is considered absurd. That there might be a soul, an inner man, a unit of *self* separate

from the body, is held to be even more absurd.

If we trace an average sense experience from origin to point of perception, we find, for example, that sight depends upon light waves passing through the eye, striking the optic nerve, converting into nerve impulses, transferring thus to the visual cortex area of the brain and stimulating certain cells in that area. This stimulated area may initiate other nerve impulses that control movement, association with other areas, or thought images. This is the extent of the mechanical aspect of perception. But what happens then? *Something* (YOU) is aware of all this happening—something that transcends the machine and the forces that carry and relate stimuli.

What is the YOU then? This is not easy to describe in so many words; but for all practical purposes, we can continue to call it *soul*. The soul is that which cogitates, grows, evolves, remembers, and carries that distinct personality which is YOU.

In these days when science has defined matter in terms of energy (in concurrence with the ancient Rosicrucian concept of spirit energy), it is no more unusual to think that there can be an invisible energy complex (soul) on which experiences, images, or memory patterns can register than to think that these things register on a visible energy complex (brain matter). It is easy for us to visualize images in the form of electronic impulses registering on tape, film, or on some other visible media. Yet it must be remembered that television and radio images in the form of electronic impulses register and are carried on *invisible* energy bands.

Why can there not be an invisible soul which carries the identity of an individual personality, just as there is an invisible electrical frequency which carries the identity of a television image from station to receiving set? Why can there not be an invisible soul which finds expression for its particular identity through a corresponding physical medium such as the human body, just as the invisible television character takes form through the properly corresponding physical receiving set?

The human soul is as much a reality today as ever before in history. Its nature may be redefined, but its existence is the essence of conscious life.—B

Is Our Life Ordained?

A frater of Aruba, Netherlands Antilles, addressing our Forum, says: "Our teachings tell us that the Akashic records have all knowledge of man's past, present, and future. My question is that if the Akashic records state that an individual will become a physician in this life and if through mystical development he becomes aware of this, why should he bother to study? Or, even if he is not aware of it, why should he bother to study? He will become a doctor, anyway!"

It is best that first we review the mystical doctrine of the Akashic records, that is, as to what they are. The Akashic records indicate the indelible intelligence of the Cosmic, the potential forces as causes from which all things come forth. Consequently, in this cosmic intelligence, all things are potential. Everything is already there in essence. Nothing can ever come forth, no matter how seemingly new, that has not already been rooted in the creative forces or latent intelligence of the Cosmic. In the Cosmic, there is neither time nor space. What will come forth objectively a million years hence, for example, exists cosmically *now* in its germination in the concatenation of causes that lead up to it.

However, the Akashic records must not be construed as *fatalism*. The doctrine does not mean to imply that there is a fixed, inescapable fate for each human being. Let us look at the matter in this light: For analogy, we shall say that A, B, and C are *potentials* of development in the Cosmic. They are established in the Akashic records as part of the primary substance and process of all things. A, we shall say, is a human mind, the will and intelligence of some human being. B and C are possible of becoming a chain of events leading to a different career or profession. Now A, as a human being with an independent will and mental powers, can bring forth from the Cosmic into his life either one of the potentials, B or C. In other words, by the way he studies, his associations and preparation, he sets into motion either the cosmic force B or C. This B or C may materialize, the result of their causation, that is, the acts of pure being; but it is A that is really determining which of these shall manifest in his life.

To refer back to the problem and question the frater has propounded, it was potential in the Cosmic, in the Akashic records, that, being a person of intelligence, one of several careers for him would be possible. But as a cosmic entity himself, he could make *the choice* as to what it should be. It was, therefore, by his study, his university and technical preparation, that he was to become a physician. In other words, it was not *destined* that he was to be a physician regardless of whether he desired to be one or not. He was a potential within himself as part of the Cosmic and as such could fuse and bring together in his earthly environment those factors by which he would become a physician.

Other persons might be a cosmic potential of what the world would call a material and social failure. They might be indolent and have a personality and mentality such as would never allow them academically or otherwise to prepare for a successful career. What the Akashic record doctrine endeavors to explain is that man is not an absolute creator no matter how new or different that which he may bring forth. The ideas which man has are a part of the intelligence of the Cosmic; but in the Cosmic, they are not of any exact language or of any particular form or mode; they only assume such in the human mind. In devising or inventing anything, man is only utilizing the cosmic potentials within himself. The Cosmic is formless in its flux, but through it anything can assume form.

To clarify this, we may use an analogy: The clay of the potter is an amorphous substance. However, it is potential with anything that the hands and intelligence of the potter can shape within it. Plato, in his *Dialogues*, used the analogy of a block of marble. Within it lies unshaped the figure that the sculptor eventually brings forth from it. So, too, is it with the primal substance to which the Akashic records refer. Allegorically, there is written in it—not in word, of course, but in possible accomplishment—all things which may be conceived by man or which cosmic motion itself in its pulsation will cause to appear.

As Rosicrucians, we cannot accept fatalism under any designation or guise principally because it is not logically sound and is inconsistent with the very nature of man. The

mental processes of man—reason, will, memory, and imagination, for example—are exceedingly fertile. They permit him to impose his intelligence and personality upon matter and his environment. If he is to follow a predetermined, specific course in life, then why has he these factors through which certain choices are possible?

Fatalists reply that the choices which man makes—no matter how often he may vacillate in doing so—are, in the final result, what he was destined to do. This would seem to be a meaningless cosmic act and a dissipation of effort. If it were predetermined that one must conform to a certain course in life, then why should it appear that there is a deceptive implication given the mortal that he is choosing his own acts? Why, in other words, were the functions of reason and will made a human endowment? Such kind of philosophy as fatalism certainly does no credit to that intelligence which we like to attribute to a Universal Mind or Supreme Being.—X

The Creative Thinker

A soror writes: "Much is said about creative thinking, and I have wondered about the Order's role in this field. Is this a major emphasis in our work, or is it only secondary to such subjects as reincarnation, intuition, time and space, psychic phenomena, and metaphysical work? Also, what really is a 'creative thinker?' Isn't all thinking creative?"

To this soror's question, we take the firm position that the Order lays a great deal of emphasis on creative thinking. To think creatively is to reshape our environment more to our liking. *Thinking creatively* is the means whereby we mold the elements of life into a more harmonious and satisfying expression. *Creative thinking* is the key to achievement and happiness. A person who can create is a master of his environment. Conversely, one who cannot create can never sense an expansion of consciousness; he can never find an outlet for the most basic drive with which man is motivated—the extension of *self*.

Let us briefly review the process of creative thought: Thought is said to be creative when it brings about a new perspective on

an old matter. It is creative when it draws relationships between one matter and another. It is creative when it produces a third point, a new concept, from the elements already there. Thus, it fulfills the law of the triangle as well.

To illustrate this process, let us bring into focus and center our attention on a common problem. The problem is made up of elements already there. Let us say that the problem is not being able to accomplish all that we wish to in a given time. The elements already there are (1) a specified number of hours, (2) the things we are now accomplishing, and (3) the things we would like to accomplish in addition.

Bringing these elements together in our thoughts is the first step in *creative thinking*. Weighing and sorting them is the next. In this step, we question each activity to which we are already giving time. Can we give less time to it? Can we eliminate it? What is it accomplishing? Is it more meaningful to us than one of the activities we should like to have time for but have not been able to fit into our schedule?

We may even jot down the activities which take our time from morning to night. The more clearly we pose our problem, the more quickly shall we find a solution. When all the elements of our problem have been brought into focus, our normal mental capacities will relate them, sort them, and regroup them; and from our subjective mind will come one or more possible solutions or alternatives.

What could some of these alternatives be for those of us who never have enough time?

1. It may be that there isn't enough time in each day for us to do all that we wish to do. If this is the judgment reached by our subjective reasoning, then we shall be forced to decide between one thing or another.
2. It may be that some of the things we want to do can be combined with others that we are doing now. We may "kill two birds with one stone," as the old saying goes. The subjective mind will give us the clue.
3. It may be that some of the things we are presently doing are inefficiently programmed. A more efficient method may be forthcoming from the subjective mind.

4. It may be that some of the things on our list can be just as well accomplished by others. If it is the job we want done and not just the satisfaction of accomplishment, then we can detail someone else for that activity.

Many persons who find themselves in the dilemma of *not having enough time* are guilty of a super-reasonable drive for accomplishment. *They* want to do the job, and *they* want to do as many jobs as possible in order to satiate their drive for accomplishing something. They drive themselves, not to get a particular job done, but to satisfy a personal desire to ACCOMPLISH.

Accomplishment, in and of itself, is not a wholly justifiable end; nor does it add to our growth or development and subsequent well-being. Accomplishment must have a purpose outside itself, and a constructive purpose as well. Our activities also should be analyzed against this background.

By focusing our attention on the problem and taking time to reflect on it, we shall very likely come up with at least a partial solution to it; and another step toward something final and definite.

We have dealt briefly here with only a single problem. There are many others that confront each of us daily. For each of these, the steps are the same: Define the problem; bring into focus as many elements of the problem as possible; allow time for objective and subjective analysis (the reflective period); and wait for answers.

As a matter of course, it is good practice to list our problems and continue this list until we are reasonably sure we have everything of importance down. This is a private affair, and we need not feel that anything is too inconsequential or too exaggerated. If it's in the nature of a problem, something we want in the way of materials, security, health, human relationships, job, sociability, or what have you, it should be put down.

Creative thinking must have a point of origin; something to work on. Therefore, the first requirement is to make a list of things to which we want to apply *creative thinking*. Let us enumerate a few common examples of what such a list might contain:

1. My car is running down and I can't afford another. How shall I get to the places I need to go when it finally breaks down?

2. Someday, I may not be able to work, either because of old age or illness. What shall I do to care for myself at that time?
3. Every winter, I have one cold after another. What shall I do?
4. We aren't on speaking terms with our neighbors, a very difficult situation since we must pass each other often in the course of a week. How shall we solve this?
5. I have a problem remembering where I put things at work. This is time consuming and detracts from my value to the company.
6. I would like to be with groups of people of like mind and interests. Sometimes life alone becomes very boring.

A list of examples such as these could go on and on, and, essentially, we are merely jotting down each latent wish of ours, some unaccomplished end we have or have had in mind. As you think about your own, add them to your list and begin working on each in turn.

As for the Order's role in creative thinking, our primary concern is to have our members become creative, original thinkers; to think for themselves; to form their own conclusions after due deliberation of the facts. There is nothing we want more than to see every member reflect the cosmic wisdom and power that infuses his being and express the creative power that is within.

This, the Rosicrucians maintain, is man's rightful heritage. He has the capacity and responsibility to attain a perfect state through his creative powers, and it is the Order's obligation to show him the way.

The *way*, as has been pointed out before, is to initiate a process of examining old beliefs. Why do people act and believe as they do?

Next, the *nature* of things is shown to the student—the nature of things as they have been presented in the schools of arcane wisdom for centuries; the nature of things as *pure*—unadulterated by bigotry, special interests, and ignorance. Then the collective thoughts of the world's great thinkers, past and present, are precisely applied to the lesson at hand through the *Concurrence*.

Against this font of knowledge, the Rosicrucian student can begin to weigh and

compare his own experiences. He can begin to see what they have in common with each other and how they compare to the experiences of others. Eventually, he can trace his experiences back to a fundamental cause, a starting point; and there, if he chooses, he can begin again. The student is thus well prepared to think creatively.

Now it remains for the Order only to explain the method of correlating this knowledge and experience into useful applications. This it does through its ritual and experiments. Through symbolism and the dramatization of ideas in Rosicrucian rituals, the lessons of the Order are deeply impressed in the individual's memory.

The Order *welds* to his very being the concepts that he chooses for his guide, and he begins to live the life he wants to lead. Repeated exercises are as essential to the proper development of the mind as they are to the body. Only exercise can bring fulfillment. Only exercise can bring about the necessary patterns for creative thinking.

Only by talking can one learn to talk. Only by writing can one learn to write. So, only by thinking can one learn to think. The Rosicrucian Order provides the finest program ever devised to provide humanity with pure, concise thought and an efficient means of utilizing that thought to the betterment of its members and society.—B

The Word Went Forth

A Frater of New York addresses our Forum: "In philosophy, I have read many definitions of the Logos. It has been referred to as the Mind of God, the Substance of God, etc. The whole concept of the Logos is not very clear to me, and I would appreciate it if you could throw some light on this subject."

It would appear that certain existing conceptions of the doctrine of the Logos had their origin in ancient Egypt in the once capital city of Memphis, millenniums before Christ. Especially is this relationship apparent where the doctrine is referred to as the "Word of God." The prevailing deity of Memphis was Ptah. He was the patron god of the artisans, or craftsmen. With the passing of time, the priesthood of the mystery school of Memphis conferred a distinctly metaphysical distinction upon

Ptah. He was elevated in their doctrines to be the Creator of the Universe, the Supreme Craftsman.

But far more impressive was the manner in which the priesthood conceived that Ptah created the world and all that existed therein. They declared that his thoughts were objectified, made manifest by his *spoken word*. His speech was the creative force that brought his ideas into reality. To the ancient Egyptians of Memphis, the term *heart* was synonymous with *mind*. In the ancient inscriptions, we find many references to Ptah's creating by the spoken word. For example, "It is he (the heart) who causes that every conclusion should come forth, it is the tongue which announces the thought of the heart."

Then, again, we are told in these Memphite inscriptions that all things "come into being through that which the heart (mind) thought and the tongue (speech) commanded." Here, then, in this remote age, an Egyptian priesthood held that the speech of a Supreme Deity was the *law* and the *power* by which all being was created. Centuries later, the doctrine of the Logos became an essential element of Greek philosophy. The word *Logos* is of Greek origin and has no exact equivalent in any other language.

In Greece, the Logos idea began with the philosopher, Heraclitus, of Ephesus (c. 535-475 B.C.). Heraclitus said that truth, or reality, is the *Divine Soul of the World*. This divine soul manifests itself in endless cycles of birth and death and in the process of becoming, change, and decay. It is the *Logos*, or the Will of God. In other words, divine Reason, or Law, is immanent in the world and manifests in form or reality. This is a teleological concept, that is, the belief in a *mind-cause* behind all, which is called the *Logos*. All human laws, Heraclitus expounded, are the result of one, all-pervading divine Law, the Logos. "It prevails as much as it will, and it is sufficient and more than sufficient for all things." This makes the Logos the hidden harmony, the intelligent power by which all exists.

With the philosopher, Anaxagoras (500(?) - 428 B.C.), the Logos is made "an intermediary between God and the World." It is the regulating principle of the universe. The Deity's power emanates as law and order. It reaches down and brings into exist-

ence all of the material world. In fact, this Logos is embodied in the natural world as the *Reason and Will of God*. Nature is thus an expression of the divine Reason and Will. The Logos, consequently, is the link by which the microcosm is related to the divine world, or the macrocosm.

The Stoics in their philosophy revived the Heraclitan doctrine of the Logos and further developed it. To the Stoics, fire was the primary substance out of which all else came; but this fire was an instrument of the Logos. It was a vehicle for the universal divine Reason and Will—Mind with fire as its agent. However, according to the Stoics, the Logos was not in all beings equally. Only men can fully participate in the Logos. In other words, the nature of everything is the result of the Logos. It is the Word by which the particular has its existence—whether it be a tree, a star, or a man. But in man, there is a great channel for the Logos. Therefore, by realizing himself, man can participate more fully in the cosmic processes of which the Logos consists.

Further, according to the Stoics, Words and Thoughts are the very same thing regarded from different aspects. A spoken word is a thought made manifest. The Word was the energizing of the immanent Reason of God, the Logos. Under certain conditions, creation had to have the spoken word, the pure thought alone not being sufficient. For the Stoics, the world was a live entity. Technically, this belief is known as *hylozoism*, that is, the idea that everything is alive.

Simply stated, the Logos was the Reason of the Divine, and it was a divine creative force as well. All things existed as a result of this Logos. It permeated them. Therefore, all things were living. This did not mean that the Stoics did not differentiate between what we term animate and inanimate things. Rather, animate things were but a greater participation in or development of the Logos; but nothing was without that vital force to some degree, or it could not be.

In ancient Alexandria, a Jewish theology developed that was syncretic; that is, it borrowed from the Greek philosophy, which was taught extensively in that city of great learning. It was an attempt to fuse certain philosophical doctrines with the earlier Jewish theology. Here we find the doctrine of the Logos taking the form that God spoke

the Word and then worlds were created. In this theology, the Word of God only created the world and gave things their form. However, it required the "Spirit," or "Breath," to give life to what the Word had created.

The great Jewish philosopher, Philo, also expounded that the Logos was an intermediary principle between God and the world. Christian writers found the Stoic idea of the Logos fruitful. Since the Logos was declared to be present in many human souls as a kind of Divine Mind, or Consciousness, they stated that it could then become the instrument, or medium, by which men could *commune* with each other. The Logos, in other words, was a nexus by which men were spiritually bound together.

Justin, a Greek father of the Church, taught that Christ is the "Spermatic Logos," that is, the Reason of God; this Logos being first immanent "in the Father's Bosom." It was then sent forth as the spoken word for creation and revelation. "Those who believe in Christ are men in which the Divine Seed, which is the Logos, dwells." Christ was the Logos incarnate; the Word and Reason of God were embodied in Him, according to later Christian writers.

The *Sepher Yetzirah*, or *Book of Creation*, of the Hebrew Kabala, is reminiscent of the Logos and the creative relationship of thought and the spoken word. Later Christian writers had God reveal Himself as "Vital Law to be obeyed and lived." This, in a sense, had a pantheistic implication. The Logos doctrine, however, has an affinity with *mysticism*. It emphasizes the divine Reason permeating all things and being within each human being. The mystical aspect is that the Logos, or Mind, behind the cosmic process is said to be infused in each mortal. Therefore, each man can strive to attain union with the Divine through the medium of self. Meister Eckhart, the great mystic of the Middle Ages, revived in his writings reference to the Logos.

In conclusion, we quote from the writings of the eminent Egyptologist, Dr. James Breasted. In referring to the ancient god, Ptah, of Memphis, and the belief that his spoken word objectified his thoughts, Dr. Breasted says, "Are we to recognize here the prehistoric background of the Logos doctrine of New Testament days? 'In the

beginning was the Word, and the Word was with God, and the Word was God'—is this here an echo of remote human experience on the Nile?"—X

Tension and Strain

A question currently in the minds of many individuals and worthy of discussion by any intelligent group concerns the tension and strain of our so-called modern society and our modern existence. Tension and strain have been so emphasized in recent years that many have come to believe that many of the ills of modern man are due to psychosomatic causes. There has been found to be a correlation between tension and certain diseases, such as those that affect the digestive system, the heart, and even the nervous system.

It has been shown that complete relaxation in many cases alleviates a physical condition for which there is no apparent physical cause. I doubt, however, that all physical illnesses are caused by nonphysical conditions; but no doubt any physical condition can be exaggerated by the state of mind and mental outlook of the one who is experiencing it.

How can we conquer the demands of the present when time has become so valuable to us? The accumulated experiences of man that have been passed on to us seem to crowd in upon us, and we rush to participate in them to gain our new experiences. In other words, we have an increasing obligation. As history moves on, we have more and more precedents and experiences of others to follow. At the same time, because of the pressures of other circumstances, we seem to have less and less time to absorb the knowledge and benefits of other people's experiences although they are so readily accessible to us.

Even if tension and strain are not the cause of disease or physical inharmony, as some authorities of psychosomatic medicine believe, they are, nevertheless, critical conditions of our times. We are taught in the Rosicrucian philosophy that to live properly, that is, to have a life that is reasonably content, is to live in harmony with all the forces about us. Balance and harmony are set forth as the basic principles for the maintenance of health and for mental growth,

as well as for psychic achievement. Only by living in cooperation with the cosmic laws can we anticipate a type of life that will be worthwhile and lead to a purposeful end. So, it is very important to learn to utilize any factor that will help us gain relief from the tension and demands of our present existence.

Not long ago, I found a quotation which is appropriate at this time. It is from the writings of Winston Churchill, who only recently passed through transition after a long, eventful life. This was written in 1932, and I am going to quote it completely, as follows:

"Many remedies are suggested for the avoidance of worry and mental overstrain by persons who, over prolonged periods, have to bear exceptional responsibilities and discharge duties upon a very large scale. Some advise exercise, and others, repose. Some counsel travel, and others, retreat. Some praise solitude, and others, gaiety. No doubt all these may play their part according to the individual temperament. But the element which is constant and common in all of them is Change.

"Change is the master key. A man can wear out a particular part of his mind by continually using it and tiring it, just in the same way as he can wear out the elbows of his coat. There is, however, this difference between the living cells of the brain and inanimate articles: One cannot mend the frayed elbows of a coat by rubbing the sleeves or shoulders; but the tired parts of the mind can be rested and strengthened not merely by rest, but by using other parts. It is not enough merely to switch off the lights which play upon the main and ordinary field of interest; a new field of interest must be illuminated.

"It is no use saying to the tired 'mental muscles'—if one may coin such an expression—'I will give you a good rest,' 'I will go for a long walk,' or 'I will lie down and think of nothing.' The mind keeps busy just the same. If it has been weighing and measuring, it goes on weighing and measuring. If it has been worrying, it goes on worrying. It is only when new cells are called into activity, when new stars become the lords of the ascendant, that relief, repose, refreshment are afforded."

In this quotation, we find the experiences of a great man who participated in many activities during his lifetime. This was the means by which he apparently was able to control tension and strain to some extent. If he had not developed this ability, he certainly would not have been able to do what he did in the years of his life when many ordinary individuals would have retired rather than to assume the obligations which he did.

There is no doubt that the healing power of change is one which may be normally overlooked. The schools of philosophy in ancient Greece frequently agreed with the principle that change is the one reality. Change is always taking place. Therefore, to look upon it as a means of relieving the tension and strain of the moment, of bringing a healing force to affect our lives, is to apply the principles of our own teachings by drawing upon the cosmic forces to sustain us.

If change is a manifestation of the Cosmic, then when we change and modify our ordinary procedure, we are cooperating with the cosmic laws. I recently had the personal experience of finding that a change of pattern helped me considerably in overcoming a difficulty that was pressing at that time. A great deal of my work requires me to read, to study, to analyze, and I found that by not using my eyes for a period of a few hours, by not even reading light material—simply resting, doing nothing—the pattern was broken that otherwise might have contributed a degree of tension.

Change is important within itself as a healing force, and that is what is so difficult for many to grasp. They believe that to change means to take on a completely different type of living. Many individuals seem unable to enjoy a simple vacation because they become too involved in anticipating and preparing for it and then madly rushing to do whatever they set about to do. I know that every employer has watched his employees return from a vacation obviously not refreshed but only more tired than they were when they left work. The change became a challenge rather than a form of relaxation.

Change can be active. It need not be a state of doing nothing in contrast to work, which is doing something. Like Winston

Churchill, many have found that turning to the arts when their primary work was in business, politics, or some other field afforded a means of relief. Many have painted and become good at it, whereas the primary purpose was merely to find a change.

I believe that we should give more thought and study to the whole pattern of our lives. We have a tendency to fail to adjust as we should to the availabilities of patterns to which we could have access if we but reached out to them. Our daily lives become more or less a routine. We arise at about the same time. We go through certain procedures before going to our work. We put in our eight hours of work and usually return home for further work, or we may seek pleasure in the evening, which may be more work than we had during the day.

Change is breaking up this pattern. We should go for a walk during the noon hour; do something entirely different during the evening; and take a few minutes a day to contemplate our place in the universe. Meditation and concentration take so little time in comparison to the hours that we give to eating, sleeping, working, and the other things that we think are necessary. Yet so many of us fail to utilize the few moments that would provide a change which would break the pattern of our existence.

Meditate upon the principle of change as being a healing force and try to apply this principle actively to your life. You may find it well worth the few minutes' consideration it requires.—A

Developing Intuition

A frater asked our Forum: "Is there an optimum point beyond which the intuition cannot be developed?"

Even in our monographs, we commonly use the term, "developing intuition." However, it is more probable that we actually develop the process by which we experience the functioning of intuition. Academic organic psychology as taught in most colleges and universities rarely makes reference to the term, *intuition*. If it does, it relates it to *instinct* and *insight*.

Instinct, briefly explained, is said to be a trauma experienced by the organism in its process of development from lower stages of

life. Such trauma, or shocks, become impressed as a memory in the genes of the living cells, constituting a kind of collective consciousness that has inhered for hundreds, perhaps thousands, of generations. Consequently, when any circumstance occurs which is similar to that which caused the original impression on the genes, we then experience a reflex action. In other words, we react *instinctively* toward such circumstances. Our instincts are then a long, established behavior which is part of the intelligence or, rather, experience of our life force. In the main, instincts tend toward the preservation of life and the general well-being.

Quite often, we are inclined to attribute to intuition the impressions or urges which we have and which are, in fact, instinctive in origin. *Insight* is a fairly appropriate word for describing the phenomenon of intuition. By insight is meant a judgment arrived at without apparent reference to our peripheral senses such as sight and hearing or the resort to reason. Intuition manifests as a self-evident idea, leaving no doubt in our mind as to its reliability after it seems to have flashed into consciousness without our having labored over it. It appears to come from nowhere—except from the depths of our consciousness. It does not, as said, arise as a conclusion following an immediate process of reasoning upon a particular subject. In other words, it does not seem to come directly from our reasoning faculty.

Most frequently, intuition in its finality is related to some matter to which we have given considerable previous thought without having arrived at a satisfactory conclusion. In fact, it may concern a subject which we have once dismissed as being inexplicable and inscrutable; that is, to which objectively we could find no solution or answer.

The intuitive idea, often called a "hunch," may also come into consciousness as an apparently new concept, a virgin idea. At times, this may be due to our having forgotten that we once entertained a thought related to the intuitive impression. A term that psychology has related to intuition or, rather, *insight*, is "unlearned knowledge." It is because the intuitive impression, or idea, appears to be objectively unlearned by us in the manner in which we become conscious of it.

How does this process occur? Does the Cosmic implant in our minds a wealth of knowledge in the form of a language that sweeps into our objective mind or that we may be able to call forth at times? In the Cosmic, figuratively, there is not an infinite library of the arts, sciences, philosophies, etc. Such kinds of knowledge are all humanly devised. If there were, as often said, any cosmic language, the mortal mind would not be able actually to comprehend it. We can appreciate an intelligent communication only in the form of a language known to us and in accord with our general knowledge and background of experience.

We must understand intuition as being rather a kind of *higher judgment*, occurring within us because of the cosmic intelligence and consciousness which is impregnated in the cells of our being. It is a part of the subconscious stream flowing through us. This intelligence, we may say, at times reorganizes and rearranges our experiences, the ideas which are registered in memory. It produces from them a different, a better and more harmonious, pattern of intelligence. This final arrangement, then, is so excellent that we are immediately impressed with it when it is released into our conscious mind. It is so clear that our reason is not able to refute it. This judgment, therefore, exceeds our reasoning.

It is when we have failed to arrive at a conclusion through our objective thought processes and when we are still anxious for an answer that this desire as an impression is carried into the recesses of our subconscious. There, as *unconscious work*, it is carried out. In other words, the Cosmic Mind continues with the problem. It draws on all of the factors of our experience, our personal font of knowledge. It tries to assemble the thoughts in a manner such as will solve the problem. Of course, we are not aware of this *process*. That is why it is called *unconscious work*.

Ultimately, though not always, a synthesis of ideas drawn from our experience and knowledge is arranged by this higher judgment and released as a composite, new thought. It arrives as a flash, like a sudden inspiration—and not by a piecemeal continuity.

We can encourage this intuitive knowledge through certain practices. One is

contemplation. If we have a problem or something which we do not understand, we should first quietly *think* about it. We should use the faculty of *reason* with which we have been cosmically endowed. Our reason, though not infallible, can and will often make many things have a greater perspicuity. In fact, the intuitive process will not usually work upon any idea, any series of thoughts, unless there has first been an exhaustive attempt to apply the reasoning process. A simply *lazy* mind does not stimulate intuition. By contemplation, sitting quietly and thinking about it, we release into the subconscious the idea, which has an accompanying emotional impact, *the real desire for knowledge*. It is the sincere attempt to arrive first at the knowledge objectively. The real seeker after knowledge or the mastery of a situation arouses his intuitive processes. Therefore, we do not really *develop* intuition; but by contemplation and meditation—which we develop through practice—we make more facile the release of the intuitive knowledge.

The optimum, or limit of success of the function of intuition, is dependent only on the experience and general depth of thought of the individual. The more serious and profound the thinker, the more the intuition has to work with and the greater the value of the knowledge which it transmits into the conscious mind. A mentally shallow person will quite infrequently be inspired or have any intuited knowledge of importance come to him. The function of arrangement by the Cosmic Mind which constitutes intuition is in itself unlimited. However, what we give it to work with by observation, cogitation, and study are the determining factors of the extent of its helpfulness to us.—X

Initiation

“Initiation brings into the realm of reason the purpose and into the realm of emotion the spirit of one’s introduction into the mysteries.”

This quotation, written by the Emperor, is the most comprehensive definition of initiation that has ever been put into words. Initiation is a difficult concept to limit to a few words. Because of the fact that so much is involved in the initiatory process and

purposes, any attempt to define it further is to limit the idea.

We do know that man is prone to mimic and to daydream. Therefore, whether or not he has an innate sense, or instinct, of curiosity, we do know that he has a propensity toward imitation. Children play their own made-up games, which usually are based upon imitation. They may imitate the family unit of which they are a part, each playing a different part than himself.

They may play a game involving other people whom they know in their own community, school, church, or some other group in which they participate, or they may even go further and possibly with some adult direction play games that take on the characters whom they never knew personally but of whom they have learned, such as Robin Hood, Wyatt Earp, or someone else whose adventures or life appealed to them.

Even as adults, we are prone to participate in an imitating or performing act. The plays upon the stage of the legitimate theater, the motion picture screen, and the television industry would not exist if it were not for this desire to project ourselves into the performance of a play, either real or imaginary, or actually to take part in one.

Man is a performer. He secures satisfaction and enjoyment through participation in certain types of activities. He is also a learner; but, psychologically, it has been proved that learning becomes more efficient and more complete when it can be coupled with some type of a participation process. Children in school are frequently taught new facts by a process of play-acting.

Initiation, then, is a means by which man's learning process and his attempt to attain the highest ideals possible are put into a performing pattern. By initiation, an individual either by watching an initiatory team or participating in the initiatory process goes through certain movements that set the proper environment and tone of the situation to help him attain a degree of understanding and knowledge.

The Rosicrucian Order is known as an initiatic organization; that is, its initiations are not purely for the purpose of entertainment but rather to inspire. The initiatory process, as given in the initiatory degrees of the Rosicrucian teachings and as performed in the Rosicrucian Lodges, aid the individual

to gain the proper point of view and attitude that will help him to achieve the evolvment and direct him toward the Cosmic Consciousness he hopes for. So it is, as the Imperator has written in his definition, that the initiatory process makes it possible for man to have a better realization of the purpose of the mysteries, that is, the knowledge of the Cosmic and the universe.

The process of initiation helps man to relate these purposes to the reason, by which he analyzes most of the physical world. It also makes it possible for him to realize the spirit of the mysteries and gain a sense of feeling and depth in their realization. In other words, it relates the individual to the feeling that accompanies the process of growth and evolvment.

Thus, initiation is a dramatic act that helps man experience the realization of his place in the universe and his intimate, personal relationship with the cosmic scheme. It makes him aware that there is more to life than the physical which he perceives about him.—A

Projecting Peace

A frater, addressing our Forum, now asks: "How can we as Rosicrucians project peace to those around us? Is this a process of assuming peace and then radiating or projecting it? Can this be done in one's immediate environment and in the world at large?"

We think that before there is an attempt to expatiate on the projection of the idea of peace, an understanding should be had on the *meaning* of it. Again, in this we are confronted with the problem of semantics. We use the word *peace* frequently, but can we adequately explain it? Further, is what we call *peace* a plenary definition of the word? Is it not possible that the word embraces more than we are accustomed to associate with it?

To most persons, peace is simply *imperturbability*, that is, the avoidance of that which is disturbing to their tranquility. To others, it is merely the negative opposite of war or conflict. Thus, according to such an idea, if a people were not at war and if they could successfully avoid any perturbation, peace would then reign!

Now, let us look critically and analytically at such notions as we have just advanced. Work to many persons, that is, the fulfillment of duties and obligations, is disturbing to them. They would prefer to avoid as many demands as possible being made upon either their mental or physical selves. Thus, if they resort to a state of partial inactivity, they experience what to them may be a state of peace. Still others avoid any thought about world affairs or the problems of civic or community life. Such is annoying or aggravating to them. By avoiding or refusing to give thought to such matters, they are not perturbed. And by the notion that imperturbability is being at peace, then such individuals are enjoying peace.

There are those who avoid any confrontation, that is, any issue that might arise and involve them, regardless of its nature. Such avoidance of any conflict is their notion of peace.

Intelligent and thoughtful persons, however, can see the potential and actual danger inherent in such conceptions of peace as were just outlined. Mankind and civilization have not made those advances such as we recognize by trying to escape or evade realities. If there are actual or apparent worthy objectives to be had and if obstacles stand in the way, they must be confronted and surmounted. This requires effort from which may arise such perturbances as fatigue and irritation. However, all attainment, whether mental, physical, or spiritual, is had by the expenditure of effort and the sacrifice of creature comfort at times. A hermit may by his isolation avoid many of the annoyances of society, but his kind of peace contributes nothing to mankind. In fact, it does nothing to establish peace in the broader and more inclusive sense of the word.

Consequently, peace is not a negative state exclusively. It is not always a matter of avoidance. Peace is also *positive*. It is *active* in achieving and establishing certain conditions which bring about social and individual harmony. Much of the racial turbulence and violence which we now witness in the United States and other areas of the world could have been avoided if the false notion of peace, as meaning imperturbability, had not prevailed. In other words, if persons *had become perturbed*

enough about the conditions that were developing and then exerted themselves sufficiently to do something about them, a true racial harmony and peace might now prevail.

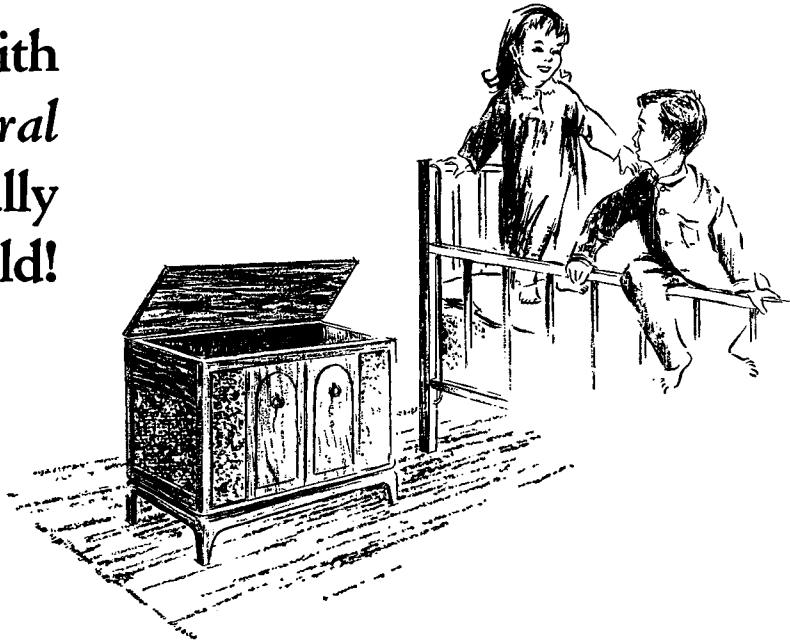
The idea or desire for peace arises when our personal harmony or well-being—mental, physical, or psychic—is disturbed. The approach, then, should not be one of escape. Nor should it necessarily mean the suppression of all that which seems to trouble or distract us. The matter in question should first be fairly and frankly surveyed. The causes should be ascertained if possible. Then each individual with others who may be concerned should seek a remedy for the situation. Peace is *made*; it does not just come about. It results as a state of constantly doing. Peace is not a vacuum, the absence of unpleasantness, but rather it is the *creation* of conditions for reasonable gratification and harmonious experiences and sensations.

Therefore, if we wish to induce a state of peace cosmically with our thoughts, we first must have an understanding of wherein the turmoil exists. We must have some idea of what conditions should *not* be so that we shall know what to remedy. The thought we have should not be just the general idea of peace but should assume more the idea of a specific remedial suggestion. We should try to visualize the cause and direct the thought for the elimination of that cause. We must *construct* peace with our projected thoughts by applying them to that which opposes it.

Let us suppose, for analogy, that there is a general strike in the community which is causing a tie-up of vital transportation resulting in the shortage of certain essentials to the populace. We wish to bring about peace cosmically. It is necessary, if we are to have any effect, to try to discern wherein the difficulty lies and strive for the elimination of it or the improvement of the conditions. This may require the focusing of our consciousness and thoughts upon certain persons who may be the central figures in the situation. In a sense, what we are now endeavoring to accomplish through *Medi-focus* is to bring about peace. We single out individuals who by their conduct are vital factors in circumstances that obstruct or lead to peace.—X

Bed Time Tales

Stories With
A Moral
Dramatically
Told!



A philosopher once said that the mind of a child is like a blank tablet. The story of his later life will be the result of the impressions registered on the young, receptive mind. Rules of conduct, morals, and virtues must appeal to the fertile imagination in the formative years. They must be *dramatized* and put on the level of the child's experience. A story that fascinates and holds the attention remains in memory—and with it whatever lessons it conveys.

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Spinoza's Home

This modest dwelling in Amsterdam, Holland, was the home of the celebrated philosopher, Baruch Spinoza, 1632-1677. Because the frontiers of his mind extended far in advance of those of his time, he was execrated alike by Christians and Jews as an atheist. He held that a conception of a personal God, a God of will, moods, and ideals, was beneath the dignity of the Divine. He was one of the most profound of all thinkers and was so imbued with a love of the Divine that he was called "God-intoxicated."

Greetings!



THE MECHANIZED MENACE

Dear Fratres and Sorores:

In transportation, we find a practical application of the relationship of time and space. Transportation causes an apparent reduction of space by lessening the period of time to traverse it. We use the varied means of transportation to quicken our passing from a given point to another with the least effort to ourselves.

Mass transportation is usually confined to the centers of interest of the population of an area. The ancient Phoenician mariners traveled from the eastern end of the Mediterranean along the whole coast of North Africa and even up the Atlantic shores of Spain. But unless they were traders or explorers, the majority of such peoples limited their travel to the few miles surrounding their community where their principal activities were located. If history relates it correctly, this was from their homes within walled cities to adjacent cultivated lands, mines, temples, and ceremonial areas.

There are a number of factors today which increase the extent of travel and place a greater demand upon transportation facilities. The sphere of interest of the average individual has expanded. The shop or office may be five to twenty miles from his residence. His areas of recreation—golf links, ball parks, race tracks, and open country—may also be an equal number of miles from his home.

Further, the time allowed to travel this distance may be no more than when the individual went a shorter distance by a slower means fifty years ago. In past decades, the worker may have had to travel a distance of only five city blocks by bicycle in order to arrive at 8:00 a.m. Today, the worker may still be obliged to check in at 8:00 a.m., but at an industrial plant far out at the edge of a sprawling metropolis. The only way to accomplish this is by quicker transportation. He cannot annihilate the distance; but with shorter time, the former is made to seem less.

Aside from the essential requirements of transportation in moving masses of people and commodities quicker, certain other factors have entered into the problem. Most every normal person desires to enlarge his sphere of interest. Both figuratively and literally, he likes to look beyond the horizon. Especially is this true of youths and young adults. Repetition inculcates ennui and detracts from whatever pleasure certain scenes or places once provided. There is then the desire for change. Also, there is in everyone to some degree the spirit of adventure, the urge to discover the new and different which may provide an added thrill to life. Consequently, with the more rapid means of transportation, the modern automobile, people have expanded their sphere of travel by many miles. They now seek pleasure or what they term a kind of happiness many miles from their homes.

Of course, this pushing out into the hinterland has expanded many business enterprises and introduced new ones, providing employment and adding to the economic welfare of the country. It likewise has developed areas that were once unproductive agriculturally, or were even wasteland. Those who enjoy nature, free from the artificiality of modern civilization, are now often compelled to travel much farther to find an uncontaminated virgin area.

There is, however, a terrific price which modern society is paying for such advantages as the automobile has provided. The high-powered motor car gives many a false sense of mastership and superiority. In their normal lives, due to their level of intelligence or to social or economic circumstances, they may feel immured by their surroundings and have little or no opportunity to assert their egos or to rise above their fellows. They feel suppressed and inferior. However, with their foot upon the accelerator, governing a powerful engine, they experience an exhilaration, a sense of liberation from their bonds. They then feel equal to any other

individual regardless of his social or economic status as they race or pass him on the highway. Figuratively, there is no limit to this kind of expression of individual and personal power by such persons except that of the capacity of the engine.

Automobile manufacturers are quite aware of this psychological factor and exploit it in their advertising appeal and by increasing the power of the cars which they produce each year. They realize that from the point of view of legal and safety factors there are relatively few places on the highways of the principal nations where the full speed capacity of such cars can be used. But there is a demand for it and it is encouraged. Therefore, those individuals who have such a compulsion violate traffic laws and jeopardize life for the momentary thrill to be had.

Modern city planning is now adapted to the automobile. An increasing amount of expansion about cities is predicated entirely on the assumption that the automobile will be used to make them a successful venture. These are suburban residential tracts and huge shopping areas. To enjoy these facilities, automobiles must be used. City transportation facilities to accommodate these areas are either nonexistent or inadequate. Many of these new centers provide shops and advantages that the older city centers do not. Therefore, the public is induced to patronize them. Without an automobile, however, this is either impossible or becomes a great inconvenience.

Without a car or without access to one, the housewife feels incommoded. Further, there is a social factor which contributes to this situation. The automobile in the modern society of the more prosperous nations has become a status symbol. Not to have a car of a fairly recent vintage signifies in the minds of many persons a reflection upon the social and economic standing of the family. In fact, to have a car which obviously is a number of years behind in design, even if it is in good mechanical order, may be con-

sidered discreditable—like having the lady of the house appear in a gown of the Victorian age.

Consequently, the automobile has become a principal part of the life of the average family and especially so in many of the Western nations. The question now is whether it has become a mechanized menace. Are we sacrificing too much of the really important values of life for it? The highway tax and tolls increase almost every year to accommodate the ever-increasing traffic load, that is, the need for building bigger highways. The building of these highways is now taking precedence over esthetic and other utilitarian requirements in many cities.

To allow the motorists to further annihilate time and space, the geometrical law that a straight line is the shortest distance between two points is being applied ruthlessly by state and motor vehicle bureaus. Sections of cities are gutted by wide lanes of concrete and asphalt which slash through their centers or skirt them, ruining green belts and parks. Ugly networks of overpasses and skyways snake and twist by prominent buildings and homes, blocking out sunlight and adding an hourly pandemonium of roaring and screeching.

There is a lessening of green belts and parks in a number of communities because they are obliged to submit to their replacement by large blobs of black asphalt or concrete to provide parking facilities. One looks out the windows of a hotel or office building, or even of an apartment building or a private residence, to see a heterogeneous collection of cars parked nearby. These islands of unattractive car parks are on the increase because of the demands by city ordinances that certain definite space to accommodate a number of cars must be allotted by every new business enterprise. In fact, many businesses must pay more for land for parking areas than for the space needed for the actual operation of their business. As one approaches an airport of a large city, his plane

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lowering over it, he looks down upon these blobs of asphalt with their myriad rows of cars. Also, he sees networks of concrete shredding the city—roads and boulevards for the ever-increasing volume of cars.

National parks and recreation areas are being obliged to sacrifice certain of their sections of beauty; they must cut trees and uproot shrubs to lay down bleak black asphalt to provide for the motor car. Beautiful boulevards, once tree-lined, have forfeited their trees to provide one or more additional lanes for traffic. Often there is left no available space to replace them.

Only recently has an effort been made to control smog that is caused principally by the poisonous fumes of the exhausts of automobiles. During traffic hours, when the cars crawl along at a slow pace nearly touching each other, the air which the drivers breathe is fouled by exhaust fumes.

It has been stated by economists that the United States is so deeply entrenched in motor car production that it is essential to its economy that at least eight million cars be produced a year. If the production falls much below that, a chain reaction of depression sets in, affecting myriads of dependent industries and their workers. This means that millions of automobile owners in the United States must buy a new car, or at least another one, within a given time or their financial status, their jobs and income, will be affected.

At present, these conditions give no indication of lessening; rather, it is apparent that they are increasing. Again, we ask how much more are we willing to sacrifice of our environment esthetically, of our health and safety, and of our financial security for the motor car? A continuation of present conditions for another decade projects an image of a mechanized menace to society if no relief is provided.

Fraternally,
Ralph M. Lewis,
Imperator

Value of Life

What is the true value of life? This is a question that every individual has asked. Life is so complex that it is difficult to screen the true grain from the chaff in order to select the enduring values from among all

the impressions that constantly impinge upon consciousness. We are continually faced with the process of selection; and, therefore, the value of life sometimes loses its meaning, and tragically so for those who surrender and give up rather than strive to understand—to some degree, at least—what life is for.

The ultimate answer to the value and purpose of life cannot be found in any one physical life span because it is only a small segment of life and not the whole. We cannot possibly judge any situation until we have as much knowledge about it as is available.

The mathematician, the scientist, or the worker with any problem desires to secure all contributing information about the problem before attempting a solution. Only by knowledge and experience can a solution be reached. How can we as individuals, realizing that the longest life span of a human being is only a small segment of the total expression of life, hope to be able to explain life's scope and purpose on the basis of one life?

The theory of reincarnation teaches that man lives many lives. That in itself is an indication that no one life span will provide the necessary knowledge and experience to enable us to grasp the complete meaning of life. It is evident that many lives are necessary before we begin to gain an understanding that will be conducive to the realization of the nature of life.

I am sure that all of us have heard comments about the contributions that some person has made to human welfare in a lifetime. Particularly after someone has passed through transition, comments are made about his life and what he has or has not contributed to human welfare.

I am frequently annoyed when I hear about how much a person has contributed to the welfare of the world, of the universe, or of his fellow human beings because I believe that that is not the only basis upon which the value of human life should be judged. This concept is based to a degree upon hero worship. The outstanding characters in history are constantly being held up as examples of those who have made great contributions to human welfare and history.

If we look back over history, we find that selected lives stand out in any standard text-

book or record of the subject. We may sometimes wonder about those whose lives are not recorded and ask what was the purpose of their existence. It would appear from the record of some historians that the only people who have lived fruitful and good lives were the few who stand out now in retrospect. Actually, history should be a composite of all the lives of each individual and the total lives of all.

There is more to life than becoming a hero or an outstanding individual in one particular field at one particular time or in one particular era of history. What life has contributed to his evolvment is a far more important consideration. An individual who has lived has done so in order to evolve his realization of himself as a divine entity. To the extent that he has evolved a degree of consciousness of his divine nature, his life has been a success—and possibly more of a success than some of the heroes whose lives have been recorded in history.

At first, consideration of this idea may seem selfish, and someone will ask, "Is not the important function of life the service that we can give to our fellow men and to human welfare?" It is true that, in the course of our own evolvment, we must realize that man does not stand alone as an individual entity in relation to the cosmic forces and the divine energy of the universe.

At the same time, our purpose is to evolve our realization of that status. We shall find in the process of evolvment that we shall express the nature of that toward which we aim—the Divine. If our understanding is correct, the Divine is the embodiment of love, mercy, and justice; and so, by taking the proper steps to self-evolvment and self-realization, we shall practice love, justice, and mercy as a part of our experience of life and contribute thereby to the evolvment of other human beings just as we contribute to our own.

The true value of life is the realization that life is a gift from the Divine which we should cherish, nourish, cultivate, and learn to understand so that when the individual soul returns to the Divine, it will return with full consciousness of its evolvment and all the steps that brought it through the circular route from the Divine to the Divine.—A

Is Disagreement Our Fate?

Agreeing to disagree seems to characterize more political and academic discussion groups than ever before. Thus a frater from the Province of Quebec asks if this is what we have to look forward to, *ad infinitum*. It would seem, he says, that the goal of mankind is to reach agreement, or harmony; not disagreement! Are we, therefore, really going away from our goal rather than advancing toward it?

Since harmony is by all standards the goal of mankind, any interruption of it or any obstacle to it would seem to be leading man away from his goal. Nothing bothers man more than to have his peace of mind constantly jeopardized by the people and events that surround him.

The search for harmony takes on many hues, however. The more elementary the mind of the person, the more basic is his search. The more evolved person correspondingly finds his search more involved. This itself is a paradox from which there seems no escape; but taken under proper perspective, it does exhibit intrinsic advantages, as we shall see.

There are people who make little effort to bring harmony and accord into their environment. They are indifferent to the hue and cry around them. They move wherever the forces of their environment push them. They try not to remember. They don't think ahead. They are prepared for what life brings them—nothing more. While they are healthy and have a place to sleep and something to eat, they are probably experiencing harmony. When any of these are taken away, this class of mankind experiences a misery from which there is no relief by way of its own initiative. This class is sometimes said to be vegetating; it will flourish or die, depending on what the environment provides.

Like more primitive animals or vegetables, these people can enjoy a complete life span in relative harmony as long as nature or their environment supplies their basic physical needs. Their mental processes are such that they do not become involved in deep association, reflection, or projection of events in their lives. These mental processes are the things that prey on the life of the more evolved human being and jeopardize his continued peace of mind. That literary master-

piece, *Unto Thee I Grant*, is very specific in its admonishment to man on this point.

Before leaving our first classification of humanity, it must be realized that while this class can enjoy relative harmony when all things go well, it has no recourse when things do not. It is equally subject then to a sustained period of *disharmony* as it becomes a victim of the environment on which it is wholly dependent. Thus, without advanced mental processes, this class exercises little or no control of its environment and remains subject to the vacillations and caprices of nature.

One further question might be posed at this time: How harmonious is a primitive state of harmony? Well, harmony is harmony; it is a state of imperturbability. This state is the same wherever it is experienced. What we probably ask is whether the elementary mind enjoys or appreciates harmony as much as the more advanced mind? Here the answer can be a more positive *no*. Harmony, or imperturbability, in elementary life cannot be savored, enjoyed, or appreciated to the same degree as it can in more advanced life. Appreciation and enjoyment of a *good thing* depend upon the ability to compare it with a lesser good—the ability to associate, reflect, and project thoughts and events. The greater the degree of comparison, the greater will be the sense of enjoyment or appreciation.

There is next the great middle class of mankind, people who lead what we call a normal, average life. They have their ups and downs, their moments of peace, their moments of anguish. They are aware of the eccentricities of their environment, and each in his own way attempts to cultivate a way of life that will insure a continued state of harmony. They work at bringing harmony into their lives, and they work at eliminating the agitating elements that encroach on their peace of mind.

It is the group at the upper mental level of this great segment of society—the intellectuals, the artists, the professionals, the aggressive business heads—who often experience the greatest difficulty in finding and sustaining harmony. They are most often afflicted with illnesses that result from nervous tension. They, of all people, appreciate harmony most. Therefore, they miss it most. It might be said that the degree of tension is in direct

proportion to their appreciation of harmony and their failure to achieve it.

Their failure to achieve harmony is most likely associated with their attempt to bring harmony under some set of rules within the framework of their objective outlook on life. Theirs is an attempt to have some dependable, concrete basis on which harmony can be established. If this objective, measurable basis is employed, they expect that harmony will, *ipso facto*, result.

Harmony, however, is the result of a balance between the various elements of society, elements which are always in a state of flux. To bring about a sustained period of harmony, man must be prepared to cope with a changing environment and adapt his perspective to its requirements and needs. Harmony has no basic recipe which can be found and then followed for all time without further effort. To sustain it requires a constant study and observation of one's environment and a willingness to work at meeting its requirements.

This task is eminently the mystic's. At least, he has access to the proper viewpoint, the laws of harmony, and the greatest appreciation of it. He has the tools and the desire. What he may lack is persistence. The road to harmony, controlled and sustained, is hard work and effort. Even the mystic cannot be blamed for tiring, nor for his failure to sustain his desired goal. Only the most advanced, the most highly evolved, the most mature of minds can easily manipulate the many facets of life without frustration, despair, or discouragement. He is truly master of his fate and brings the course of his life into consistently harmonious paths.

The mystic savors harmony as none other. He is so aware of the many possibilities in life that his choice of the most harmonious path is all the more satisfying and creative. Harmony is always achievement for the mystic. It is something which he never takes for granted, and thus it always comes as a reward. His ability to reflect, project, and associate are so well developed that he sees more than do others around him.

What does the mystic see? What does he observe about the nature of harmony which enables him to control and sustain it? He observes, as we have mentioned, that harmony depends upon the elements of the environment's being brought into balance. This

assumes that there are elements out of balance. The mystic terms none of these elements "bad" or "good." They are either in balance or out of balance; but they are opposed to each other, as positive or negative, or as the two ends of a teeter-totter. Every viewpoint, every action, every belief has its opposite and is itself opposed to that which opposes it.

To achieve balance, or to experience harmony, both sides must always be brought into consideration and be understood. "The twain shall never meet." Agreement is not essential to harmony, nor is it a factor in it. Thus, acknowledging keeping company with disagreement and, in fact, welcoming or inviting it are indeed steps forward in mankind's search for harmony. Man needs not only to learn the *fact* of opposites in his environment; he needs also to work with these opposites with the idea of bringing a balance between them.

As an example of the stages of man in his search for harmony, let us imagine a primitive tribe which has not yet learned to control its environment by storing up food for the lean seasons. While the season of plenty is at hand, the tribe experiences no hardship and lives in relative harmony. Yet during this season of plenty, the members of the tribe are unable to reflect on what the lean season may bring. They are not comparing notes. They are not particularly savoring their food and good weather. They are there, and that is that. When the lean season comes, the hardship is there, and that is that. They still do not reflect on ways and means by which this can be eliminated. They flourish or die, depending on what the environment provides.

In more advanced stages, man's mental development permits him to compare different states. By such comparison, he develops different degrees of appreciation. In the winter, he can look forward to the summer which is to come. He can enjoy both the anticipation of it and the event itself, for he can compare it with a lesser or worse state. In the summer, he can project his consciousness to the winter ahead and make some preparation to alleviate the hard conditions of that season.

In this state, however, man can also *anticipate* as well as *experience* his frustrations.

The very existence of a "good" and a "bad" season are often frustrating to him. The more elements he can foresee with which he may not be able to cope, the more frustration he experiences. This tendency accelerates and becomes more pronounced as man's intellectual capacities increase; and it is not until he is initiated into the *mysteries* that the trend reverses itself to the point where he is able to cope with his greater awareness and intellectual capacities. At this point, he first of all recognizes the seasons as *equal* elements in his life. Thus, he draws from each its fullest potential for his well-being. In each element, he looks for that which will lend to his enjoyment by its presence in his life.—B

What Is An Atheist?

Generally, one who denies the existence of a Supreme Being as a Deity or a conscious cause behind all reality is technically considered to be an atheist. However, many are placed in this category who are not true atheists. Not to accept the conception of God which is had by a person or sect may cause a nonbeliever to be execrated as an atheist. Thus, an individual may not accept the notion of a personal or anthropomorphic God. He may not accept the idea that there is a humanlike being who transcends mortals and rules their destiny. To his mind, such a belief may seem elemental and primitive. By refuting such a conception, he is considered an atheist because those who do believe it will recognize no other image.

The pantheist who conceives a *Universal Mind*, disembodied from any form and permeating all existence, is also generally accepted as an atheist by the orthodox Roman Catholic, Protestant, and Jew, for example. To the average religionist, God is a being with certain personal qualities; not to accept this conception is to him atheistic. Of course, we must recognize that theism *is* the belief in a Supreme Being. Therefore, those who cannot concur in such a view would be by definition *contra-theistic* or, in other words, *atheistic*.

But is one who has a reverence for the majesty of creation, the magnitude of the cosmos, the universality of its function, and its impersonal influence on all creatures an *athe-*

ist because he does not adhere to the orthodox religious conception of God? Is the thoroughgoing naturalist, who believes that all that occurs is not the result of a special divine fiat but rather the orderly manifestation of natural law, an atheist? Further, may one be called an atheist if he has a deep love and admiration amounting to a reverence for all the natural phenomena which he experiences in and about him? One may be called a pagan who has a close affinity and attunement with a magnificent sunset, the cool fragrant earth, the vivid colors of growing things, and the brotherhood of life experienced by all living creatures. But is he an atheist?

Is one an atheist who loves life, who finds joy in being alive, and who feels humble before all the cosmic forces of which reality consists? Must one center his spiritual devotion solely upon a conscious cause or some theurgical beginning? Is it not sufficient to recognize the subordination of man, accepting that he is part of an infinite whole which must and does transcend his own intelligence? Cannot man be exalted in the realization that he is an integral part of a vast cosmic organism? Why should he presume that there was a teleological cause like unto himself with a purpose for everything that occurs and which is striving toward some imagined state of perfection?

What many men call God is only a transference of a human paternal relationship to an image that their minds have constructed. It gives them a sense of security and a refuge from their errors and weaknesses to think that something greater than themselves may have the qualities of compassion and wisdom which they need. Men find it difficult to carry the burdens of their consciences, and the thought of transferring them to and sharing them with a higher intelligence gives them comfort. But must all those who think differently bear the stigma of being termed atheists?

What of those who are not vitalists? In other words, there are those who do not believe that there is a mind or conscious cause behind the cosmos. To them the universe is *mechanistic*. It is a series of impersonal ponderous forces, functioning, perhaps, in an orderly way. Whatever happens, happens by the necessity of its inherent nature. It is not motivated by any kind of intelligence.

Atoms, cells, worlds, galaxies, and man himself are but the natural result of these mechanistic processes and forces. To these thinkers, there was no beginning, intentional or otherwise. There could only be Being in its ceaseless state of ever becoming in an oscillation from simplicity to complexity.

Intelligence in man is an organic process, so they believe. It is a phenomenon that occurs from the reflex action and reaction of life force. Except in its complexity, it is no different than the order and change observed in the structure of inorganic matter or in the functions of compounds in the chemist's test tube. Being must always be, they assert. Non-Being is an impossibility. It is only an assumed absence of what *is*. Therefore, it is the nature of Being to be, *to strive* to become; and it is that which gives it its eternal motion and transition from form to form.

When such thinkers say, *strives to become*, do they not also imply that there is intent or at least a *responsivity* to certain conditions or qualities of Being? If there is such a responsivity, or sensitivity, by which a thing or condition perpetuates its basic nature, may it not be likened to a kind of *consciousness*? Wherever there is consciousness, there is at least an elemental form of mind. Pure Being, then, could be conscious mind. In inheriting and trying to perpetuate in his nature that striving *to be*, man sets a purpose for it; that is, he establishes objectives and conditions which to him represent the full state of his personal being.

Consequently, it is difficult for man to deny a transcendent power and in his analysis of it not to find that it possesses certain qualities similar to consciousness. Even those who hold to this mechanistic conception stand in open admiration of its magnitude. They are humbled by its stupendous operation. They thrill to its infinity and immutability. Its greatness awes them. They are ever aware of their own subordination. They do not personalize these qualities for worship as does the religionist. However, the sum of these qualities inculcates in them a sense of piety for the omnipotence for which the religionist strives, but often with a lesser realization. The man who claims to be an atheist in reality is one who rebels at some particular conception of a human and cosmic relationship to which he is not receptive.—X

The Pleasure Principle

It is a physiological fact that living entities try to avoid pain. This principle is used in many experiments that have been conducted in psychological laboratories. By creating a mild electric shock, it is possible to control animals in the paths or directions they take. The experiencing of a shock will cause them to turn around and try another route.

Many years ago, it was found that the fencing of large areas of land could be made more economical by electrifying the fences. If any animal touched the strand of wire, it would receive a mild electrical shock. In this way, many large animals could be kept within certain limitations with one wire instead of an expensive fence.

As children, we tried to avoid pain and also tried to do those things that would bring us satisfaction, pleasant sensations, or pleasure. We might conclude that the living entity is a pleasure-seeking, pain-avoiding mechanism. From the strictly physical point of view, this statement is not exaggerated. We do live to try to gain pleasure and satisfaction and avoid problems that produce pain or irritation.

This principle has been the basis by which man has created all of his social and moral standards. In some cases, it has been carried to extremes. We find that gradually there developed a series of ideas, or concepts, based on the belief that man should be subjected to a certain amount of pain since he attempted to avoid it.

The conclusion was that it was good for man to have to experience what he did not like and that it was probably not good for him to participate in those activities that brought him enjoyment and pleasure. We find, therefore, that, during the so-called Victorian Age of the last century, many modes of behavior became a part of the standard conduct of what was considered to be the well-educated and cultivated class of men and women.

They condemned certain pleasures. Many individuals who can remember events about the turn of the century and shortly thereafter, particularly up to the period of World War I, know that life became rather strict under many of the commonly accepted standards of living. I remember distinctly

that, as children, my brothers and I were not permitted to play on Sunday. We had to remain serious all day. If we enjoyed ourselves, it was a sin in the eyes of many individuals.

Here the human being was inventive because he realized that most people would not forgo certain pleasures at the mere whim of someone else. Consequently, the principle of morality was related to religion, and it became the belief of many churches and of other religious groups that any pleasure should be frowned upon.

These religious beliefs directed man not to participate in certain pleasures, particularly those that gratified the physical senses. As a result, the use of alcoholic beverages or tobacco and gambling, playing games, going to the theater or to a ball game, or participating in other activities, which actually are not in the strict sense of the word in any way related to the moral status of the individual, were condemned in the name of religion.

The child who lived in a home that abided by such a strict code did not play on Sunday, not merely because his parents said not to, but because he was taught that God said not to play. Adults were informed that God said not to drink or do anything that was for the purpose of being enjoyed. By instilling in the minds of young people the concept that God would punish any breaking of the moral code, young people were impressed and actually were made afraid to do the things that might have been perfectly normal.

As I look back on it now, I can see that children playing on Sunday did not violate any code of God or man. I am certain that if God is concerned with the behavior of human beings, He has something more to do than to care whether little children play or sit around with their hands folded on certain days of the week.

The point I am trying to emphasize is that many of these codes, or concepts, that condemned certain pleasures were put in the name of religion merely to give them an agency that would lend strength to their enforcement. Without putting these practices in the name of God, no one would have paid any attention to them. By making them a decree of God, however, man had his choice as to whether he would conform to

these supposed laws of God or suffer eternal punishment.

It is little wonder that many people reared under such rigid restrictions turned away from organized religion when they became adults. To use religion as a tool, or weapon, with which to control the actions of other individuals to my mind is no different from the slave-master in ages past who used the whip to control his subjects. If religion cannot stand upon its positive facts and principles, then it is not worthy of standing at all. If it is to be used only to frighten small children into conforming to certain types of behavior, then it does not offer much hope for the world.

Actually, there is little if any relationship between religion and moral action. The moral codes are those that man has made either for his own convenience or to force his own ideas and opinions on others. Certainly, we have learned in recent years that the moderate use of alcohol, for example, or the playing of games on Sunday, or the going to a ball game for recreation on a Sunday afternoon are not in themselves evil.

It is possible that gambling can be made to have evil effects and that alcohol, tobacco, coffee, tea, chocolate, or even spinach may have detrimental effects if used without moderation and good sense. But from the *moral point of view*, these things in themselves are neither good nor evil. On the other hand, if anyone can enjoy a degree of pleasure from their moderate use, there is certainly nothing to condemn him for on a moral basis.

If man has been made to seek pleasure and avoid pain, surely this system of living is not to be looked upon as degrading. It is also true that in the name of religion men have purposely suffered, exposed themselves, and become ascetics because they believed that by abusing the physical body they might gain better favor in the eyes of God.

These concepts are not as prevalent now as they once were, and every person living today should be thankful for that fact. He should be thankful that he can look upon the physical body as a vehicle for his real self, the soul; that it is to be used for his evolverment and convenience and to bring him some degree of pleasure and happiness. Man is obligated to use the physical body intelligently, to avoid its destruction, and to avoid creating pain that it might suffer.

Man can carry to extremes the concept of materialism. If he places the seeking of pleasure above any other value, then the seeking of pleasure becomes morally wrong. But it is not morally wrong to try to live a balanced life, to try to evolve the inner self and a realization of that self, and at the same time participate in those activities that bring a degree of pleasure.

Therefore, I believe that the basic philosophy of the Rosicrucian Order confirms that man has the right to seek happiness. The first obligation of the Rosicrucian or of any intelligent person is the evolverment of his soul. In dedicating his life to his own psychic evolverment, he need not live a miserable existence, putting aside all those acts and types of activity that might bring him a degree of pleasure in a world where there are always problems and difficulties with which he must cope.

There is balance to all existence. Man cannot hope to live a life of continuous pleasure. Neither should he do anything that would deprive himself of the pleasure that is his just due.—A

Man's Many Minds

"How many minds does a person have, and what are the functions of each?" asks a soror from central Canada. This question brings to mind the sometimes paradoxical state of affairs with regard to vocabulary. While we invent more words to help clarify our understanding of the things of the world, we also add to the general confusion by breaking things down into more and more parts. It is upon this aspect of the soror's question that we wish to dwell on this occasion.

There is a tendency today to complicate the essentially simple facts of life. Human nature, human behavior, and human relations are described in thousands of new words and concepts. In the world of art, music, and science, we see this same tendency to build tremendous vocabularies in order to describe every possible variable in each element.

Pink is no longer pink but now comes in a thousand shades or more. Music is not the simple assembly of notes on a musical instrument but is a growing complex of tones and overtones. In science, the simple atom is no longer simple but now has more parts

than a modern automobile. There is probably no end to which a thing can be described. As man's consciousness expands, he will continue to elaborate on the nature of things in his environment.

Vocabulary, like the language of which it is a part, is a system of symbols which man has developed to describe the universe around him. At one time, language symbols closely approximated the images they described, as, for example, the picture writing, or hieroglyphs, of the ancients. This was similar to merely comparing two similar things in order to convey the thought of that thing. For instance, a woman who wanted to match a shade of pink would take an actual sample to the market instead of asking for it by a name or other symbolic description.

Groups of sounds with associated visual symbols (language) were next used to describe the elements of life. Communication was thus expedited, and thoughts were conveyed in a less cumbersome manner. A woman now could simply ask for "pink" and receive the color she wanted without showing a pattern or carrying a sample.

This language system is fine as long as the variables are kept to a minimum. But as the variables increase, language becomes too cumbersome. When there is only one pink to choose, the word "pink" is adequate. When other shades of pink are introduced, then other words must be formed to describe the variations.

At the present time, the increasing number of variables in every field of activity is straining man's resources to find new words for them. Even as new words are formed, their number is becoming an unwieldy and hard-to-handle affair. How far can man go with words alone? How large can he build his vocabulary?

With these questions facing him, man is now turning to numbers, describing the world around him in terms of digits. To get a certain shade of pink now, the housewife simply asks for Pink-7834. It is easy to see how many shades of pink can be accommodated in this way with a minimum of symbolism. All-number phone systems, numbered postal zones, merchandise order numbers, and the fabulously wide use of numbers in the electronic industry are examples of the trend toward numbers as a form of language.

Numbers are, of course, basic to the nature of things, for, as Rosicrucians have always maintained, all the variables in the universe are nothing more than a difference in number of vibrations of spirit energy.

Although the exact numbers are not set, it might be said, for example, that a red cherry is a manifestation of spirit energy vibrating at 10,000,000,000 vibrations per second. A white cherry might be spirit energy vibrating at 10,000,000,007 vibrations per second.

Cold water might be a manifestation of spirit energy vibrating at 6,000,000 vibrations per second. Warm water might be said to be vibrating at 6,000,003 vibrations per second.

In this way, the whole spectrum of cosmic manifestations could be accounted for in terms of numbers—a way of describing the complex manifestations of the phenomenon of spirit energy, which in itself is a simple unit, One.

Of *Mind*, we may say the same thing. Surely it is also a simple unit, *One*, but manifesting in a complex of variations. Thus, the growing number of descriptions of mind: the unbalanced, the integrated, the unconscious, the objective, the subjective, the subconscious, the superconscious, the outer, the inner, the middle, and so on. These terms describe the activities of mind and are not in themselves different kinds of *Mind*. Mental phenomena occur in as many variations as do colors and sounds, and it is possible that the various manifestations of *Mind* may also be classified by number. Like a *Pink*-7834, then, a person may be described as a *Genius*-683, a *Schizophrenic*-782, or an *Objective*-515.

But behind all of this, there is only the *Universal Mind*, a basic attribute of the Cosmic, which is responsible for all mental phenomena.—B

Compendium of Questions and Answers

A frater from Carmel, California, submits a series of interesting and challenging questions to this Forum. Any one of them could be answered extensively because of its subject. However, though brief, the answers given here will represent the Rosicrucian conclusions.

(1) "Does science now know and concede that the universe expands and contracts, not

in 'space' but in its own pulsating, ubiquitous sea of energy? If not, isn't it possible that, through findings of the astronauts, it will claim this 'discovery' as its very own, but under a new name?"

The existing theories and facts regarding cosmology and ontology are now subject to critical analysis as the result of new scientific discoveries. These new theories have been inspired principally by the findings of the radio telescope. There have been two major prevailing theories concerning the birth of the universe, the galaxies, stars, etc. One is the "explosion theory." This theory contends that a great original compression of matter and energy exploded and that its particles for untold ages have been rushing away from the point of explosion in all directions. Some of the particles having nearly the speed of light! Out of such explosions there came, it is contended, galaxies, solar systems, stars, etc. This is also known as the "expanding universe" theory.

Another theory, known as the "stable universe" theory, claims that the universe is constant in its material, that it is deteriorating and at the same time re-creating itself; therefore, it is neither expanding nor contracting.

The Rosicrucian hypothesis is that pure being is energy. As such, it is never inert but is always oscillating between two extreme poles. One pole, we term *negative* since it is the lesser concentration of energy. The other, we term *positive* since it is the most concentrated state of cosmic energy. In its vibratory oscillation, this cosmic energy, or being, creates the electromagnetic spectrum of energies of which we now have knowledge but of which there is much yet to learn. In other words, the cosmos pulsates, and its process of pulsation produces the basic natural phenomena which man experiences. The Rosicrucians have long held this concept. However, an astrophysicist, whose name we do not recall, recently in an article for a popular publication expounded a theory which to some extent paralleled the Rosicrucian conception. Of course, as yet, there is no exact empirical proof of any of the broad cosmological theories. The Space Age will probably confirm some concept now held or substantiate a new one.

(2) "Since *Being* is ageless, isn't it possible that countless times it has manifested

in forms other than our present systems of suns, galaxies, etc.?"

Present-day science has very well established within the bounds of its research and instrumentation that the physical laws of nature, or what we call such, are *universal*. For example, the basic laws of physics known to earth seem to apply equally well to the remote reaches of space. Stars millions of light years away appear to be composed of elements familiar to man. We can presume that such laws have always functioned the same way and produced similar results in every age of the universe.

However, we may say that a natural law is what appears to have a *uniformity* of phenomena but has had such uniformity within the experience of man. Such laws as man experiences may be going through an infinitesimally minute change. Thus, eons ago, some existing laws may not have been the same or may not be in an equally remote future. Light from distant stars reaches us millions of years later. Nevertheless, their chemical composition, the result of certain basic laws, is familiar to us *now*. Therefore, at least, laws causing such phenomena were also in existence in that great past.

(3) "At first blush it would appear that bees, with their developed color awareness, are more developed or evolved than dogs, who are said to perceive only a monochrome world. How can this be reconciled with the fact that dogs dream, exhibit shame, remorse, etc.? Was necessity the factor in this case or can there be some other explanation?"

Darwin's theory of adaption to environmental influences would certainly apply here. In other words, we cannot accept the idea that the bee came into existence spontaneously with the attributes which it now exhibits. Rather, we would hold that the bee evolved its faculties and attributes by the necessity of its survival. However, if we may make a comparison of values, we believe that the degree of *self-consciousness* of a dog which is displayed in such behavior as shame, remorse, and dreaming places it in a higher category in the scale of development than the bee. But others may point out that the social organization of the bee, which is highly developed, is an example of an exceptional organized behavior.

(4) "Isn't it a fact that many mystics—

men like Boehme and Swedenborg—related cosmic sights and experiences (or visions), which were definitely colored by their own misconceptions or Catholic teachings? For instance, compare the writings of these two men with those of Walt Whitman or Nostradamus. Can this be explained?"

Subjective experiences, those had *within*, which are of a psychic nature, can only be expressed objectively in the language and terminology of the individual having them. Mystics of the Middle Ages, for example, were often religionists as well, that is, devout members of some sect or at least students of the prevailing theology. Some, of course, were well versed in philosophy and others were not. To many at the time, philosophy was considered a pagan teaching. As a result, the experiences of these mystics would be related in phrases and terms of the Bible or some other religious lexicon. The Absolute, the Cosmic, to them would mean, perhaps, a theological heaven and its opposite, a finite hell. Goodness would be defined by them in the conduct of Biblical characters. Spirituality would be construed as behavior conforming to some decalogue or moral code. Conversely, however, the more well-read mystic, the one familiar with classical philosophical literature, would be less apt to express his mystical experiences in such terminology. All of this proves that the mystical experience is an *intimate* one to the person having it and cannot be effectively communicated to another.

(5) "I realize that Cosmic Consciousness is inexplicable, but cannot this question be answered? During the period of this 'oneness' with the Cosmic, does the recipient know that he is the Inner Self of every human being, and is he aware of all their thoughts at one time?"

To put it succinctly, Cosmic Consciousness is the personal awareness by the individual of his union, or *oneness*, with the whole of the Cosmic. He is conscious of a greater consciousness of an entity, but that entity in itself is formless and embraces all else within it. The one having the experience of Cosmic Consciousness is outside the bounds of time and space. He is everywhere and yet in no particular place. Nor does he have any awareness of duration of his personal consciousness; so there is no realization of what we call time.

Though such a state gives man the sense of feeling at one, or *en rapport*, with all Being, yet that does not mean that he has an individual realization of all things. Most certainly, such Cosmic Consciousness would not include the memory patterns or thoughts of other humans. There are, of course, stages of elevated consciousness, call them planes, if you wish, where attunement with other minds is possible; and this experience has been had by many. But such is not what is generally meant by Cosmic Consciousness as it is briefly explained here.—X

The Importance of News

A member reporting on his studies comments upon the complexities of today's news. If we think back in history to when the town crier brought the news to the community and to the individual members of that community, we realize that news-reporting methods have changed. The small town newspaper and the city newspaper used to bring us the important news developments of the day; but now a complicated situation faces us when we examine the news reporting of the era in which we live.

News is constantly being showered upon us. Major radio stations throughout the Western world produce frequent news programs. When I have occasion to turn on the radio while driving my car, I notice that news can be received at almost any time of the day. In Southern California, and probably in other parts of the country, there are radio stations that broadcast nothing but news continuously twenty-four hours a day. Coupled to the radio broadcast of news, there is television news coverage that gives us not only verbal reports but also pictures of events that may have happened only a few minutes before the program was put on the air.

This constant showering of news on the consciousness of the public is saturating man's thinking and making it more and more difficult for him to draw his own conclusions about events. I remember that during the Second World War, when, to the best of my knowledge, this type of news coverage became prevalent, a prominent military officer advised wives and families of men overseas to select one news program a day and listen only to it. Otherwise, they were advised, they would be constantly confused by

trying to sort out the various bits of news that they received every few minutes to see what the picture or the actual situation was.

There is no question that a part of man's purpose for living as a physical, human being on this earth is to familiarize himself with and gain understanding of and a degree of control over his environment—the most intimate thing with which he is related. Man is born into the circumstances that exist about him.

I am referring to the elementary elements about him—air, earth, water, and fire. These are the elements that, in the allegorical sense, surround him. As soon as he is born and is an independent entity, free of the physical connection with his mother, he is in that environment. Since he is born into it, any intelligent individual should realize that it is only logical that a part of the reason he is here is to work with that environment.

Therefore, I cannot agree with those who would go to the extreme of saying that man should ignore the news of the world. I believe that the intelligent individual living in the society of the present century should be somewhat familiar with what is going on in the world. If man is placed in this environment to gain knowledge and experience, then, logically, he is supposed to be familiar with what is going on in this environment. At the same time, when news is directed to him by so many media, he does have to be selective in his attempt to understand it.

The member who asked the question concerning the reliability and availability of news today and our relationship to it probably takes into consideration that, unfortunately, there is much news reporting that is not absolutely reliable. There is a tendency for certain writers of the news story to be more concerned about the number of readers than about the reliability and authenticity of the news.

I could give many illustrations, and probably every reader of these comments can also think of many times and circumstances when news was interpreted by a news medium such as a newspaper, radio broadcast, or television program in a sense that distorted the actual news itself. The stress is upon the sensational.

The report of an event is made to appeal to the emotions of the reader or listener, and

many times it throws completely out of perspective the actual news. This is an unfortunate circumstance, one that is not going to be quickly remedied because as long as the general public reacts to extreme interpretations of facts, those responsible for preparing the news are going to continue to make that news sensational.

I had an experience some time ago that brought to my attention how important it is to be selective of the news. There is one newspaper which I read regularly every morning. I find that it gives me a reasonable summary of the information that I need, and I am speaking particularly of information which I need in my work as an official of the Rosicrucian Order.

Consequently, every morning I read the high lights of this particular newspaper. During a vacation when I was away from my office for two full weeks, these newspapers accumulated and were laid aside carefully for me to peruse when I returned. I remembered from previous experience when I had been absent from my office that I had used considerable time to go through the papers that had accumulated.

The thought occurred to me that possibly that was a waste of time; so instead of taking the papers and looking at them in the order they had been received, I did just the opposite. I picked up the latest paper, read it, and then went back one day. After going back three or four days, I found it was unnecessary to read the rest of them for two significant reasons:

One was that many items that had been important when they happened had been clarified or their importance had become less significant. A short item might conclude a matter which a few days before had appeared to be quite important. The other reason was that many items which might have given me concern or required some attention were no longer pressing after two or three days and did not need to be considered at all.

I found that reading the news backwards eliminated a lot of time and effort because those things which were not important had ceased to be repeated in the papers after a few days or a solution had been found. Consequently, I have tried to take the attitude since that time of examining all news in retrospect.

When I read the daily newspaper or hear a news broadcast, I try to remember that it may be changed; the impact may be different in the light of a few hours than it seems now. Frankly, there are very few times in our lives—for which we should be thankful—that we have to make a decision within a matter of minutes. When it is necessary, we should learn to draw upon our intuition for guidance. Fortunately, however, we are usually able to postpone until further information is obtained some decisions that would appear to be imminent by the news of the moment.

I would suggest that as Rosicrucians, then, we assume our responsibility of being familiar with our environment, of being up to date with the news; but, also, that we be selective in interpreting the news. Those items that seem to be the most emotional and the most likely to cause immediate problems should be deferred for a few hours or overnight if possible. Many times, sleeping on a problem or waiting a few hours for further news developments will lessen the tensions and concern that otherwise we should have had to face.—A

Automation and Our Lives

A frater rises to address our Forum. He says, "I will never buckle a seat belt around me and put myself at the mercy of *any* car. I will not engage a reservation on any instrument-guided plane. Am I right or wrong?"

We assume that the frater here expresses a personal rebellion against the increasing encroachment of automation upon the lives of people today. It is a belief that a highly mechanized world makes man a mere "button pusher," an automaton. To an extent, a great deal of what were routine chores in man's life in the next generation will become automated. Some persons will resolve to the point of being nothing more than the central switch to put into motion the mechanical devices that will surround them. At first, millions will welcome this transition of life. It will seem to them a liberation from work and the gaining of additional *leisure time*. Eventually, however, the majority who think only in such a manner will sink into a quagmire of ennui, a torturous boredom.

However, automation does not necessarily subject man to becoming a slave to mechanical devices or merely a responsive instrument for setting other equipment into motion. It must be realized that behind all automation, including the mechanical brain, or computer, there exists the *human intelligence*. It is the human mind that is the initial creator of such devices.

The more required of automation, the more intelligence, skill, and technical learning is also required to design and construct it. Automation pushes man upward. It compels him to harness his mind to projects of greater importance. It liberates him from drudgery and the mediocre. Plowing, harrowing, and harvesting by tractor instead of with horses did not enslave man to machinery. Rather, it made it possible for him to free his hands and his mind so that he could engage himself with other more complex problems. This has advanced agriculture.

Intelligent and ambitious people will avail themselves of this new freedom to prepare for the more intricate affairs of life. There will be a transitory economic reverse for a time as automation releases more and more unskilled workers, or those with a very limited skill. These persons will suffer unless assisted by the state. Such assistance, of course, is not to be solely financial but also one of learning new trades and skills.

Strange and even as improbable as it may seem now, automation will eventually create an increasingly large pool of new employment. The mechanisms will need to be manufactured, and all the processes of such manufacture cannot be automated. Further, there will be the added demand for electronic technicians, engineers, draftsmen, appraisers, programmers, and others in fields of endeavor not yet even anticipated.

It is this, however, that makes the problem of increased *school dropouts* so serious. These young dropouts have nothing to offer but a pair of unskilled hands for common labor. As one writer upon the subject has said, perhaps there will always be a need for janitors and garbagemen, for example. But such jobs will be inadequate to absorb the increasing number of unskilled laborers.

Metaphysically, man is only functioning fully as a *Homo sapiens* when he uses the higher powers with which he has been endowed. It is man's *mind* which must

direct his hands skillfully. It is the mind which converts the environment so that it will serve some useful purpose for man. Automation, therefore, is a challenge to man to utilize his higher faculties and make intelligence his instrument and means of livelihood. Man does not lose his individuality through automation unless he tries to compete with it. We repeat, man must make automation serve him. He exercises his superiority and intelligence by devising more and better ways for the mechanical world to advance him in health and achievement and to provide him peace of mind.

When man places himself in a reliant position upon some form of instrumentation such as the mechanism of an airplane, the automatic lift, the escalator, the computer, and the like, he is not really being subordinate to it. He must realize that human intelligence conceived that equipment. Further, hundreds, perhaps thousands, of skilled, intelligent workers manufactured the device. In using such equipment, the individual is depending not really upon the machine but upon effective general methods devised by other human minds to alleviate discomfort and expedite man's purposes.

It is futile for man to oppose automation. This is the age of mechanics and electronics. The complexity of society, the increase of population, the rising cost of living, even the common demands of life require automation to compensate for them. These demands are challenges to the newly trained and creative minds of our age. These minds will continue to invent machines, equipment, and instruments to surmount the obstacles of our modern society. Man will adjust to automation as he has to every other great transition which has affected his life in the annals of history.—X

Visualization

Visualization is mental perception. We loosely apply the term to almost any mental process that reproduces the actual physical process of perception. Many people visualize by closing their eyes and imagining that they are seeing an actual scene as they first perceived it by the sense of sight.

Some people, however, have better auditory memory than they have visual. I hap-

pen to be one of those. I can better re-create in my own mind sounds that accompanied an event than I can the visual appearance of the event. If I referred to my mental perception of an event that took place an hour, a day, a month, or a year ago, I should say in general terminology that I was visualizing the event although my actual mental process would be that of hearing again the sounds that accompanied the event.

Visualization, then, we might say, is the process of re-creating a mental perception. To be able to visualize well is the result of having given proper attention to an event in the first place. If a situation, a fact, or a condition is impressed upon consciousness thoroughly and completely, it can be recalled easily and in a sense seen all over again.

Things with which one is familiar and deals with frequently are usually the easiest to visualize. He can shut his eyes and see his home, a room, his office, or his workshop, or something else with which he is familiar. It is sometimes difficult to visualize individual human features, but the total of a group of individuals can be visualized easily. This may be due to the fact that visualization, or the recall of situations that existed, is spread over a good many items or conditions and is not confined to any one individual's appearance.

Insofar as being a Rosicrucian technique, visualization is related to concentration; that is, it is a creative process. When one visualizes in connection with concentration, his purpose is mentally to create a situation. When he visualizes by recall, he is simply bringing back to consciousness that which he has already experienced.

When one visualizes in the process of mental creation, he is creating a situation that he wants to experience at some future time. An individual who is ill will visualize a state of health. The one who has needs will visualize situations that will fill those needs. If he concentrates properly upon the visual image that he has created in his mind, he is bringing up to reinforce his visual concepts the creative processes of the soul, of the inner self, which will help to bring these visualized conditions into a state of actuality.

Therefore, one is taught in the Rosicrucian teachings to develop the ability to visualize and to practice it whenever he can so that he can clearly conceive a situation, either

through sight or another sense faculty, or through a combination of these faculties.

It is well when a person has idle time to practice visualization. I am looking now at a picture on a calendar on the opposite wall of my office and, as I dictate these words, I close my eyes to see how well I can see the details of that picture. After a number of trials, I find that I increase my ability to reproduce the picture in my mind.

The same process can apply to something that one wishes to attain. He can visualize a situation to which he aspires or for which he hopes and, if he visualizes it clearly enough, he uses the creative ability of his mind to bring it into a state of reality.—A

Should We Influence Others?

A frater of Texas addresses our Forum: "Do we have the right or the responsibility to present our ideas to one who *seems* content and is set in dogmatic beliefs that to us appear far from truth? We like to think that we have advanced—have more light—but how may we be sure?"

An opinion, or belief, is not conclusive. It is abstract and may or may not constitute truth. One may personally be convinced of something; yet if he cannot substantiate it empirically, that is, evidentially, so that it may be realized equally by others, its value is principally for him alone. To impose one's speculations, assumptions, or unsupported beliefs upon others is an affront to the freedom of thought of others.

When a subject is abstract and cannot be factually supported but one honestly believes that it will be helpful to another individual, *diplomacy* must be used. This is especially so if the other person has rather positive ideas of his own. The best procedure is to try to engage the person in a discussion concerning the subject, provided he displays no objection to speaking about it. However, one should not assume a pedantic attitude, that is, that he is teaching him something. The ego of almost everyone resents being put in a subordinate position, especially by one to whom they consider themselves equal.

In such a friendly exchange of ideas, if what one says does have greater merit, if it is more logical, it then should make an impression on the other person and influence him favorably. However, as we all know (and some of us are also guilty of this),

there are those who are obstinate. They will defend to the last their own conceptions even when they come to learn that such are wrong. This is because they are unwilling to concede error.

Many dogmatic beliefs and ideas traditionally held by others have behind them a kind of blind loyalty and devotion to their origin. Thus, a religionist may be a devout supporter of a faith. He feels an obligation to accept and affirm every statement and traditional utterance given by his religious sect. In many cases, he is intelligent and knows that many of the religious "truths" of his sect are really obsolete myths, superstitions, or misconceptions. However, he cannot bring himself to make such an admission to others, for, if he did so, he would feel that he was betraying his religion. Such a person is indeed unfortunate. He is enslaving his own mind by a misplaced devotion.

It is often rather a simple matter to discern this type of individual. He knows that many of his dogmatic beliefs are innately puerile. He is afraid to enter into a discussion of them because what he professes to believe—in contrast to the facts presented by others—would appear to be ludicrous. He brushes away all attempts at discussion with an assumed air of finality, implying that he knows what he believes is true—which he does not.

It is best, then, when one wishes to introduce an idea of his own, which may be self-evident to him but which cannot be supported objectively, that he merely offer to discuss opinions. If his ideas are more consistently related to the subject and if his listener is reasonable and has an open mind, he will probably be *influenced* to agree. However, one should not be surprised if sometimes the other person is able to refute one's own abstract ideas with facts which he has and which one did not realize existed!

If, however, one knows that what he expounds are truths, that is, that he can introduce irrefutable facts and authorities to support them, then each assertion that he makes should be evidenced as he proceeds. There is nothing quite so irritating in a discussion as for someone to say about his own ideas: "I know they are true," and yet not say anything to prove that they are.

(continued overleaf)

Even when one has the *light*, the truth—not only intuitively but objectively—to support his ideas, he must not assume, we repeat, the attitude of a pedagogue. In other words, one must not appear to want to be teaching others unless he is an accepted teacher. We all know how objectionable a person may be, no matter how well-informed he is or how right his views, *if* he attempts to dominate the conversation and is obviously trying to influence his listeners.

One must come to realize that each individual is at a certain level of consciousness, that is, breadth of mind, depth of reasoning, and capacity to understand. One cannot precipitate a person immediately into a higher level of consciousness; he cannot give him greater comprehension. Individuals must *grow* into greater mental and psychic stature. Each must learn through personal experience and also through the accumulated knowledge of others, which is gained by study.

In a brief, frank, and friendly discussion of a subject that seems to be mutually interesting, one can soon ascertain the intelligence and depth of thinking—as well as the tolerance—of the other person. It is then that one has the opportunity to influence him—if, of course, one's ideas have superiority in their clarity and if it is possible to support them by other than one's own opinions.—X

Meditation

Meditation is the process by which the mind is able to digest that which it has perceived. It is well illustrated by the parallel concept of physical digestion. Through all the channels of perception that man has—physical and psychic—there enter the mind many, many perceptions. Some of these constitute no more than a fleeting glance or sensation that hardly produces any more response than a vague impression.

Such perceptions do not usually make a profound impression upon consciousness and the behavior that results. Other impressions are vital and strong. They usually enter consciousness accompanied by an emotional experience: Something that amuses and causes one to laugh may be remembered longer than a fleeting impression that has no emotional accompaniment. Of course, that which

brings pain and grief may also by the emotional overtone profoundly impress itself upon consciousness.

All that man perceives, learns, and adds to the total state of consciousness, storing it in memory for future use, must be meditated upon if it is to become useful. There are other living entities besides man that can learn to talk—not well, perhaps, but to a degree. A parrot that can talk well can be taught to say profound words that express the thoughts of the greatest thinkers; but they are of no value because they are in a sense like a physical object that is unused.

Knowledge and experience to be useful to man must be formulated in consciousness into impressions, conclusions, and motivations that cause him to act, to use the experience and knowledge that he has gained. Therefore, meditation is a dynamic process. It is the process whereby man may take inventory and review what he already has experienced and learned in order to assemble his knowledge and experience and utilize it. Some seem mistakenly to believe that meditation is a state in which one merely relaxes, closes his eyes, and literally does nothing whatsoever. This is not the true concept of meditation.

In meditation, one should direct his consciousness within—but to what he already knows. He should analyze his experiences and seek to discover new connections between items of knowledge that he already possesses. The great discoveries and achievements have been the result of man's thinking, of his meditation. Before the electric light was invented, all the knowledge necessary for the invention was within the mind of Thomas Edison, who invented it. It was within his mind that he put the parts together that produced the end he desired.

The man who fails to meditate, who fails to take the time to assemble knowledge so that he can arrive at new conclusions and form new ideas, is failing to live a full life. He is like the squirrel who hides nuts in trees but does not go back to collect them to eat when food is scarce. Meditation is the means by which man coordinates his knowledge and experience, regardless of whether they be physical or psychic. Meditation leads to a balanced, well-rounded existence, to new vistas, new horizons—in short, to harmony.—A

Is Conscience Racial?

A frater from Canada, addressing our Forum, says: "I recently listened to an address in which the statement was made that conscience is racial and individual. He was discussing the seven ages or dispensations of the Bible, the second age in particular, commencing after the great flood when the people were not ruled by a king or government but by their own consciences. His position was that, since conscience is racial and individual, the result was a world full of sin and wickedness.

"To me, this does not appear to be true since cosmic laws and the laws of nature operate everywhere alike. However, there have been times in the history of man, such as the Spanish Inquisition and the Crusades, when it was considered right to torture and kill the enemies of a particular religion. Did the men who instigated and perpetrated those deeds suffer qualms of conscience?"

Conscience is not an innate code of morals implanted in man by a divine decree. If conscience were a specific course of behavior native to all mankind, all people who believe themselves motivated by conscience would behave alike. It is all too apparent that individuals and groups of persons who sincerely consider themselves acting in accordance with conscience will not agree on its dictates. Conscience is related to what is referred to as the moral law or *moral will*. This is an impulse on the part of the individual to resort to behavior which he adjudges to be righteous. For analogy, we may believe that there is a universal sense of justice had by all people. Admittedly, the sense of justice is often more pronounced in some persons than in others. This justice is not a knowledge learned. Rather, it is an instinctive evaluation of the difference in experiences insofar as they react upon the welfare of human beings. It is the faculty of being able to determine the mean, that is, the equilibrium, between extremes. For its expression, this sense of justice depends upon the observation of opposing conditions and what may be considered as contributing to the hurt of an individual.

A member of society may be conditioned by his social environment to consider slander as being no hurt to another. Consequently, his sense of justice, his sympathetic feeling

for another, would not be aroused because of the derogatory remarks made. This same person might, however, show resentment if a stronger and larger man were to brutally beat a smaller one for what he could not accept as a good reason. Instinctively, his sympathy would then be engendered for the helpless victim. This sympathy could manifest as an interceding in behalf of the weaker man or what would be called *an act of justice*.

We thus can see that justice as a code or an effective practice is dependent upon one's training, environment, and the prevailing customs. Justice, psychologically, consists of our instinctive concern for our own welfare sympathetically extended to others whose welfare we believe to be jeopardized. What to the individual constitutes a disruption of social or other values sufficient to invoke his sense of justice is influenced greatly by the customs of the society of which he is a part.

We have dwelt on justice to this extent because it offers a plausible analogy for conscience. The moral will or impulse behind conscience, we may assert, is innate. It is cosmically endowed. To paraphrase Kant, the desire to do good is the only real good. Men thus, by the categories of their beings, have this *nisus*, this urge to do good. Wherever men are, in whatever period of history, this moral impulse is innate. However, this impulse is subject to intellection, that is, *to individual interpretation*. As a feeling, it must be framed in some ideation, in some thought form. We want to do good. *But what is the good?* It is in determining the intent of the good that men fall into that disparity of conduct that causes righteous-minded people to move in different directions.

Race indubitably conditions or molds the interpretations of good upon which the practice of conscience depends. The races differ in their emotionalism and, having also been subject to specific customs for centuries, their social values and moral codes are different. As a result, the goods of conscience are not equal for all people. This difference is overcome when there is an amalgamation of the different races in one nation which has adopted a universal moral code over a period of time.

It is this impact of social custom and, of course, religion upon the self-expression or

the objectifying of conscience that causes one people to abhor the conduct of others. In such instances as the Spanish Inquisition and numerous other examples of Christian persecution of non-Christians, all the participants were not devoid of conscience in the psychological sense. They were really imbued with a sense of righteousness, the desire to do good. However, their acts were a result of ignorance. They displayed an extremely limited conception of the nature of good.

For analogy, one who is brought up in a sensual environment, where pleasure means the gratification of the appetites and pain is construed as bodily suffering only, can be conscious of merely a very low standard of what constitutes the good. He will know none of the joys of aspiration, the joys of harmony of mind and body. He will never thrill to the lofty beauty of sound, symmetry of form, or poetic expression.

The consciousness of such a person may never soar beyond the grosser impressions of his receptor senses. His imagination may be dulled by the forcefulness of immediate reality to which he gives himself. He is unable to visualize and find happiness in an idealism not yet materialized. None of such transcendental states of mind, which are the acme of living to the mystic, the philosopher, and the poet, could be conceived by such persons as *good*, for they are psychic and mental dullards. Yes, these unfortunate ones have conscience. They have the moral urge to do good, but it is choked by a limited consciousness of self.

Until there is a more fully expressed consciousness of self, there will be all of the inequalities of conscience which are so apparent today. The cosmic impulse, the motivation of conscience, is in every human being. However, it is within the province of man to develop his own potentialities. If this were not so, there would be no need for such organizations as the Rosicrucian Order.

There are certain goods as moral precepts which manifest as conscience among almost all peoples. They are values which are so integrated with the human welfare that they cannot well be ignored by any society. The right of possession is one of these. Men will fight for personal, tribal, or family

property because it is like an extension of their own being—it is part of them. Such property is realized to be essential to their welfare. Consequently, it is “taboo,” or prohibited, to take what belongs to another—at least, within the same social circles, within the tribe, or the family. Theft becomes an *evil*, the respect of another’s property a *virtue*.

The same applies to rape and murder for the same obvious reasons. On the other hand, there is no offense to conscience, to the moral impulse, when the possessions of other tribes are taken as a prize of war. Along the same line of reasoning, men consider killing in war as a *good*, and, therefore, it is considered compatible with conscience. On the other hand, the extended consciousness which conceives an ideal for mankind, that prohibits the taking of life, sets a higher standard for its particular conscience. Under no circumstances would it conceive killing as a *good*.

We will never equalize the practices of conscience until there is less disparity in the expansion of the consciousness of men.—X

A New Spiritual Age

A frater, addressing our Forum, states: “I was taught in church as a youth that the end of the world is bound to come and that the time would be easily foretold by certain signs, as follows: First, all the corners of the earth would be known to man; there would be no more land to be discovered. Second, the anti-Christ would come and cruel and godless men through war would commit the never-heard-of crimes and spread destruction and desolation and cause suffering to humanity as no man ever did before. Third, the Christ will come to bring peace and harmony. After some other lesser signs, the final end will come—destruction through fire and water.

“Now, it is evident to everybody that on our planet there is no more land to be discovered; the anti-Christ already was born, lived, performed his vile work and died. Humanity knew him under the name of Adolf Hitler. Of course, he himself did not know

who he really was, but, certainly, he did nothing short of what the anti-Christ had to do: The crimes, destruction, desolation, and suffering caused are still bleeding wounds. He was the one whom Mr. Churchill at the time mentioned as 'the enemy of God.'

"Would it be strange that if, in the present or near future generations, there should come a good man to give us the so-long-desired peace? Of course, he will be known by some name of the time. He may not know that he is the Christ. He will not wear sandals or tunic, nor have a beard, nor have a halo around his head such as we see in pictures. He will wear clothes of the period. If my memory serves me well, I have even heard some mystics admit that Christ is on earth at the present time. To the average man, all this may seem fantastic, something that comes from dreamland; but the first two signs are evident. Will our Forum discuss this?"

The frater has brought to our attention some interesting as well as controversial points. As for Adolf Hitler, his conduct was certainly commensurate with what theology has defined as the "anti-Christ." However, by no means can he be said to be more base in his inhumanity than numerous other persons throughout history. The ancient Assyrian war lords against whom even the Old Testament cries out were just as nefarious and brutal as Hitler. In addition, we could mention specifically many of the Mongol conquerors. These men destroyed hundreds of thousands of persons at one time, including helpless noncombatants—men, women, and children. They scourged cities; destroyed crops, works of art, temples—and all that represented the sacred and social achievements of man.

It is true that Hitler visited more destruction upon humanity than others, but this was not because he was more perverted than his predecessors. While Hitler had no more sinister motives than his predecessors, he had at his disposal modern science and the greater masses of people living at his time; with these, his acts of brutality resulted in greater attrition. Man is not to be measured by the *quantity* of his acts but by their *quality*. In perversity, history has shown many who were equally symbolic of the anti-Christ spirit.

As for the destruction of the world, this has been prophesied for many different periods in the world's history. Ecclesiastics were once almost unanimous in their setting of the date as A.D. 1000, for the fulfillment of the edict of such destruction as presaged in Revelation: towns were deserted, Christians prayed in masses for forgiveness—but the earth went on. From the standpoint of interpretation, it is necessary to know just what is meant by the theological reference to the destruction of the world which falls under the doctrine of eschatology, or the end of things. Does it mean human society, civilization, and all of human accomplishment? Or does it mean the actual disintegration of the earth as an astronomical body in space? The earth could, at any time, be destroyed by natural phenomena without any reference to man's moral or spiritual conduct. There is speculation from a scientific point of view that our earth is an offspring of worlds in collision; therefore, another bombardment of meteors as large as asteroids could conceivably cause the earth to be seared by flame and its rotation and axis so altered as to dislodge the seas. More probably, then, Biblical prophecies have reference to the destruction of human society. Certainly, such destruction would be more dependent upon man's behavior than upon the destruction of the *earth* itself.

It is logical that, with the world becoming more populous and there being little escape to unoccupied lands, society's disorders would become more prevalent. Once people could take refuge in some remote land and begin a new society that conformed more to their ideals. Now man must submit to the pressure of mass opinion, whether or not he as an individual is in accord with it. He is swept along by the overwhelming tide. Many of our early pioneers were, in fact, *escapists*. They found the dangers of penetrating jungles and crossing mountains and seas to be less hazardous than remaining in their homeland, subject to political and religious persecutions.

Unfortunately, too many persons are still imbued with a *Messianic complex*. They are content to hope and pray for salvation by means of the sudden appearance of some spiritual or supernatural being who will lead them out of the chaos of their own making. Such an attitude is principally the

greatest weakness of mankind. It consists of *dependence upon another* to assist the individual to surmount conditions which, in the main, he has precipitated.

There are numerous persons with a *Christ Consciousness*, or illuminated minds, in our world today, who could become real leaders of humanity. They are more or less helpless to aid until individuals first make the attempt to evolve their own consciousness. The first *Master* of each of us must be the one within ourselves—our own higher nature.

The frater speaks of “a good man to give us the so-long-desired peace.” No individual can give mankind peace in spite of itself. Peace is a collective function. Peace is organized and developed by men, just as is war. We can have leaders of peace, but they must have followers who are willing to sacrifice for the elements of which peace is composed—just as men do for war. Where men are reluctant to circumvent their own passions and lower natures so that spiritual principles may rise to the top, there will be no peace regardless of who our leaders are. In fact, spiritually evolved men could not become leaders until they had the support of the lesser levels of humanity. Most men who look for someone to establish peace on earth really mean that they want someone to prevent the destruction of their properties and the loss of their lives to allow them to continue their usual thoughtless, material habits of living.

No man can remake men. He can only set forth cosmically inspired precepts and exemplify them by his life. The rest must be the personal effort of the masses of individuals. They must sincerely seek to emulate such principles. Christ and other avatars have given the world highly adequate spiritual philosophies by which peace may be attained—provided man makes the effort to live by these spiritual teachings left him as a heritage. We need no new Messiah or savior. We do need a personal enlightenment on the part of humanity.—X

Can A Mystic Be Masterful?

A soror addresses our Forum: “Some persons believe that the mystic should or must assume a basically passive role in life, making no demands, asking for nothing, simply letting what will be drop into his

life. Does not mastery imply intelligent, aggressive use of some things and principles? Should he ever ask for or demand what he needs?”

The characteristics and qualities that some individuals attribute to a mystic are unfortunate. They assume that a mystic is a sheer idealist, that he lives more or less in a visionary world, that he is incapable of confronting reality. Their image of a mystic is of a harmless, ineffectual, benevolent but highly impractical individual. Others conceive a mystic—even if he is a male—as being physically effeminate in appearance. In the past, this idea prevailed with regard to artists and musicians. Even many of the historical paintings of the great religious founders, especially that of Christ, portray them as lacking in masculine appearance.

There is a psychological factor underlying this custom. Gentleness, compassion, and esthetic traits have long been associated with the female of the species; man, conversely, being thought of as more aggressive and militant. Certain habits and customs alone were associated with the “gentle sex.” The popular assumption was that spirituality and tenderness are more womanly traits than masculine. If a man as a mystic or religious teacher was said to have such qualities, then the artist would portray him as being feminine in appearance if he actually had not seen the individual. Many of the paintings of the saints of the Middle Ages are examples of this.

Thus, mystics have been imagined to be passive, not only in their demeanor but in their relations to life. They were thought not to assert their physical and mental powers to combat opposition or to surmount obstacles. Furthermore, there has been the mistaken habit of conceiving mystics as persons somewhat removed from the worldly realm. That is, they were thought to belong to a privileged class which could and did invoke powers and forces to do their bidding without their needing to resort to the common exertions of average mortals.

Consequently, if a man were successful in business or a profession, such believers would definitely assert that he was not a mystic. In fact, if one were ineffectual in meeting the demands of the day and really

a material failure, he would be popularly accepted as a mystic so long as he could expound mystical clichés and terminology. The inability to succeed in material affairs is often erroneously construed as being a requisite of mystical elevation above the mundane demands of this life.

To say that such ideas are a false notion of a mystic is but a mild reproach. They actually are sheer ignorance and an injustice to an untold number of mystics, both men and women, who share the problems and responsibilities of this life equally and successfully with other persons.

The true mystic wants insight, *illumination*, not merely for the purpose of achieving cosmic unity or for a clearer understanding of creation and natural phenomena, but also for learning how to live in harmony *with this life*. He wants to learn what his mission is if possible and how to make the utmost of this span of mortal consciousness. He is very much aware that he is a mortal. He realizes that only his soul personality is immortal. Consequently, like every mortal, he has all of the conditions, demands, and obligations of human society to meet. He wants to understand these things and use natural laws intelligently and constructively.

The real mystic is not an escapist. He does not want to retreat from the world permanently so as to avoid conflicts with it and enjoy only a personal imperturbability. He realizes that what he is privileged to receive during his meditations he is cosmically obliged *to use*, not just for himself but for all mankind. The greater the illumination of the mystic, the greater his devotion to mankind and the greater his humanitarian spirit.

Mystics have sought retreat and refuge from the world only that they might rediscover in *silence* their own inner selves. Once fortified by the influx of light and Cosmic Consciousness, they were exuberant and anticipated with delight the opportunity to mingle with their fellow humans and help them. But, nevertheless, they were eager, also, to enter into the constructive affairs of the day. For a mystic to achieve his goal of removing ignorance and certain superstition, alleviate suffering, enlighten men's minds, and cultivate tolerance requires *action*. It means *dynamic* action. In fact, mastership is a form of *perfection*. And perfection comes

from practice; it is the art and science of doing.

It is only the pseudo mystic who resorts to baleful looks, wears long robes in public, and shows a disdain for the ambitious and constructive activities of modern man.—X

Sorting Our Psychic Impressions

A soror poses a question which in many respects echoes those of other students. She is at the point where psychic manifestations are beginning to occur. She is concentrating on her psychic centers and is experiencing a tingling sensation in the area of her forehead. Lately, when she closes her eyes, there are purple clouds all around. It has been this way for several months, and she is having difficulty in breaking up this manifestation and progressing into other areas. Usually, she can ignore the problem; but in the past few weeks, the phenomenon has made her increasingly nervous.

If you are perceiving certain things psychically and have done so over a long period, you should take a break in performing your exercises and allow yourself to become purely objective for a short time. At any appearance of a psychic manifestation which has no ready meaning for you, try to become objective and do not think about it during this time. It is important to keep a balance between the objective and psychic aspects of our nature. Psychic manifestations must be weighed according to their apparent meaning to us.

When developing psychic faculties, we are apt to have psychic manifestations of various sorts, not all of which are meaningful or related to our development. They are simply the result of a psychic sense faculty's opening up and becoming more sensitive. Therefore, it is a good rule of thumb to ignore or dismiss those that have no immediate or apparent meaning. Psychic messages which we are supposed to receive—which are relative to our well-being—will come to us repeatedly and with a minimum of obstruction or vagueness. The Cosmic has no purpose in veiling that which it wants us to know.

Realizing this should help you to avoid manifestations which are puzzling and bothersome. This should be kept in mind as you perform your exercises over the next few months.—B

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